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סֵפֶר זִכָּרוֹן

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NOTICE.

Insertion of Family Announcements which reach the Office later than 11 o'clock Wednesday Morning cannot be included in the current week's issue. INSERTION OF ANY ADVERTISEMENT IS NOT GUARANTEED.

The Editor cannot undertake to be responsible for the return of rejected MSS.

Births.

BERNSTEIN.—On Sunday, the 6th of February, at 7, Tredegar-square, London, Rose Bernstein (née Cohen), wife of John Bernstein, of Banket Hotel, Banket Junction, South Rhodesia, a daughter. Relatives and friends kindly accept this intimation. African and Canadian papers please copy.

DRAPKIN.—On the 4th of February, at "Avon House," Parkfield-street, Rusholme, Manchester, to Annie and Alfred Drapkin, a son. Bris Milah Sunday, February 13th, at 3 p.m. No cards.

FRIEDBERG.—On the 7th of February at 34, Anson-road, Cricklewood, N.W., to Mr. and Mrs. Fred Friedberg (née Nettie Abrahams), a son. Bris Milah postponed.

GOLDBERG.—On Friday, the 4th of February, to Mr. and Mrs. Barnet Goldberg, of 65, Mauldeth-road, Withington, Manchester, a daughter (Rhoda Regina).

GOULDBURG.—On the 6th of February, at Sister Sykes' private nursing home, to Mr. and Mrs. Abe Gouldburg (née Fanny Cainer), a son.

ISAACS.—On the 3rd of February, at "Velore," Deramore Park, Belfast, to Mr. and Mrs. B. Isaacs, a daughter.

LUNZER.—On שבת ק׳ פ׳ תרומה, February the 5th, at 25, Gloucester-road, Finsbury-park, N., to Mr. and Mrs. Hugo M. Lunzer, a daughter.

SCHAVERIEN.—On the 6th of February, at 17, Colmar-street, Mile End, the wife of Sol Sheffie (Schaverien) (née Harriet Schaverien), of a son, who survived its birth 16 hours.

SKLOVSKY.—On the 4th of February, at 15, Lonsdale-terrace, Edinburgh, to Mr. and Mrs. Adolf Sklovsky, a daughter.

Barmitzvah.

JACOBS.—Coleman, younger son of Mr. and Mrs. D. Jacobs, of 17, Colberg-place, Stamford Hill, N., will read Maftir and Haphtorah on Saturday, February 19th, at the New Synagogue, Stamford Hill. No festivities owing to recent bereavement. At home, Saturday, February 19th, from 3 o'clock. Relatives and friends please accept this the only intimation.

¶ Special attention is directed to "A Word to our Readers" on page 7.

Betrothals.

BLOOM : KINDLER.—Raie, third daughter of Mr. and the late Mrs. B. Bloom, 61, Elizabeth-street, Cheetham, Manchester, to Harry, eldest son of Mr. and Mrs. S. Kindler, 354, Bury New-road, Higher Broughton, Manchester.

COLEMAN : WOLFIN.—Vera, youngest daughter of Mr. and Mrs. B. Coleman, of Alexandria, Cherson, Russia, sister of Rev. A. Coleman, of Liverpool, and sister-in-law of the Rev. M. Duboff, of London, to Harry, eldest son of Mrs. B. Wolfin and the late Mr. B. Wolfin, of 29, Downs-park-road, N., late of 28, Beaumont-square, E.

DOBKIN : MARDER.—Ada, daughter of Mr. and Mrs. Dobkin, 98, Bury New-road, Manchester, to Isaac, son of Mr. and Mrs. Marder, 1, Queen's Walk Villa, Nottingham.

FISHER : PINKOVITZ.—On the 1st of February, Ada, second daughter of Mr. and Mrs. M. Fisher, 6, Lowgate, Hull, to Jacob, third son of Mr. and Mrs. J. Pinkovitz, 13, Stormont-road, Garston, Liverpool. Relatives in England and America please note.

GOODRICH : FINGARD.—Raie, youngest daughter of Mr. and the late Mrs. Goodrich, 74, Brondesbury-road, Kilburn, N.W., to Walter, youngest son of Mr. and Mrs. Fingard, 278, Kingsland-road, N.

LEVITT : KRAMER.—Tilly, second daughter of Mr. and Mrs. M. Levitt, of Hopefield, Cape Province (late of Belfast, Ireland), and Charles Kramer, J.P., of Vredenburg, Cape Province, third son of Mr. R. Kramer, of Capetown.

OLIVE : SMITH.—On Sunday, the 6th of February, Annie, the third daughter of the Rev. S. Olive, of New Tredegar, Mon., to Isaac, the only son of Mrs. Smith, of London.

WOODBERG : ROSENBERG.—Sarah, youngest daughter of Mr. and Mrs. J. D. Woodberg, Bothaville, O.F.S. South Africa, and granddaughter of Mrs. and the late Mr. S. Rosenheim, Glasgow, to Norman, eldest son of Mr. and Mrs. M. Rosenberg, Johannesburg.

BROZA : LINNEWIEL.—On the 30th of January, at the Adass Yisroel Synagogue, Simon, elder son of Mr. and Mrs. F. M. Broza, to Milly, second daughter of Mrs. and the late Rev. S. Linnewiel.

SCHRYBER : WALTERS.—On the 10th of February, at the Great Synagogue, Duke-street, E.C., by the Revs. A. Katz and A. E. Gordon, assisted by the Rev. Jacob B. Levy, Max Schyrber, late of Port Elizabeth, eldest son of Mr. Israel and the late Mrs. Schryber, to Becky, second daughter of Mr. and Mrs. H. Walters, of 123, Victoria Park-road, N.E. African papers please copy.

Forthcoming Marriage.

SOLOMON : ABRAHAMSON.—On Wednesday, the 16th of February, Lily, daughter of Mr. and Mrs. A. W. Solomon, of 22, Bodney-road, Hackney Downs, to Harry, eldest son of Mr. and Mrs. L. S. Abrahamson, of Newport. Ceremony at 2 p.m. at the Shacklewell-lane Synagogue.

Marriages.

HENRY : COHEN.—On Sunday, the 6th of February, by the Rev. Dr. Gollancz and the Rev. D. Klein, Sadie, eldest daughter of Mr. and Mrs. Henry Henry, 190, Portsdown-road, to Robert, eldest son of Mr. and Mrs. Michael Cohen, 171, Portsdown-road. Previously married by special licence, August 19th, 1915. South African and American papers please copy.

Silver Weddings.

ABRAHAMS : SHRANK.—On the 17th of February, 1891, at the Garnethill Synagogue, by the Revs. E. P. Phillips and I. Levene, Carrie Abrahams to Herman Shrank, of Birmingham.

WOODBERG : ROSENHEIM.—On the 31st of December, 1890, at Edinburgh, by the Rev. J. Furst, Jacob D. Woodberg to Rose Rosenheim.

Deaths.

BAUM.—On the 9th of February, 1916, at 16, Kennington Park-road, S.E., Kate, the beloved daughter of Mrs. and the late Davis Baum. Deeply mourned by her heartbroken mother, brothers, sisters, brothers-in-law, nieces and nephew; also by Mrs. B. Solomons, 307, Roman-road, Bow; Mrs. Tannenbaum, 21, Holmbury-view, Upper Clapton; Mrs. H. Eyre, 4, Herne Hill-road, Loughborough Junction, S.E. God rest her dear soul. Shiva at the above address.

FRANKS.—On the 31st of January, Mark Franks, Manchester, the beloved brother of Mrs. H. Isaacs, 57, Suffolk-street, Sunderland, and Sam Franks, 19½, Suffolk-street, Sunderland. Deeply mourned.

FREEDMAN.—On the 2nd of February—Shebat 28th, at Miriam House, Dowlais, S. Wales, Miriam, relict of the late Harris Freedman, and dearly beloved mother of Hinda Roseman, Dowlais; Annie Price, Preston; Lionel Freedman, Merthyr; Lena Roseman, Plymouth; Sidney Freedman, Dowlais; and Edward Freedman, Preston. Deeply mourned by her sorrowing children. May her dear soul rest in peace.—Miriam House, Dowlais.

HART.—On the 4th of February, Fanny, the beloved wife of Naphtali Hart. Deeply mourned by her husband, sons, daughters, sister and brothers. Shiva at 23, Floreston-street and 32, Argyle-road, Mile End. Australian papers please copy.

HICKMAN.—On the 9th of February, Samuel Lazarus Hickman, beloved husband of Martha Hickman, in his 84th year. Shiva at 15, Aden-grove, Greenlanes, N.

JACOBS.—On the 4th of February, at "The Retreat," Fairford, Gloucester, Vivian Jacobs, aged 32 years, the dearly beloved brother of Mrs. Hyam Davis, of Hove, Mrs. Louis Calvert, Derby, and Charlotte Jacobs, Leeds.

LEVIER.—On the 6th of February, Louis, the beloved husband of Marie (née Phillips), of 10, Little Earl-street, Shaftesbury-avenue. May his dear soul rest in peace. Shiva at 20, Broad-court-mansions, Bow-street, W.C.

LEVY.—On the 7th of February, at Heber House, Heber-road, Cricklewood, Esther, the darling wife of Sim Levy, and mother of Nancy (Mrs. Alfred Braham), and Phil, after a long, bravely-borne illness. Beloved by all who knew her. Now at rest.

LEVY.—On the 7th of February, at Heber House, Cricklewood, Esther, beloved sister of Mrs. Heilbuth, 3, Godolphin-road, Shepherd's Bush.

MISELL.—On the 29th of January, Montague Misell, late of Manchester. Darling father of Maud Harris and sisters.—31, The Vale, Golder's Green, London.

NEWMARK.—On Friday, the 4th of February, 1916, ר״ח אדר א׳, at the Home for Jewish Incurables, Harris Newmark, aged 70, the dearly beloved and deeply mourned father of Joseph, 2, Salmon-lane, E.; Abraham, 77, Redman's-road, E.; Leon, 146, Plaistow-road, E.; and Mrs. Zeffert, 32, Darville-road, Stoke Newington; and brother of Simon, 17, Nathaniel-buildings, Commercial-street, E. May his dear soul rest in peace.

Announcements continued on p. 2.

ALLIANCE
Assurance Company, Ltd.
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ROBERT LEWIS, General Manager

Deaths.

Continued.

SAMUEL.—On the 8th of February, at 30, Abercorn-place, N.W., Joseph Samuel, aged 78, eldest son of the late Marcus Samuel. Deeply mourned.

SCHUBACH.—On the 9th of February, at Helena House, 140, Sutherland-avenue, W., Helena, the widow of Marx Schubach, in her 82nd year. Funeral will take place at Willesden (Jewish) Cemetery on Friday, February 11th, at 11 a.m. No flowers by request.

SMITH.—On the 5th of February, after great suffering, borne with fortitude, Rebecca, aged 29. Dearly beloved wife of Bernard Smith, and daughter of the late Barnett and Betsy Markowitch. Deeply mourned by her heart-broken husband and baby; sisters, Mrs. W. Levy, Sarah and Eva; brothers, Harry and Sam; sisters-in-law, brothers-in-law, nieces and nephews. Loved and sadly missed by all who knew her. Peace to her dear soul. Shiva at 123, Bouverie-road, Stoke Newington.

SUSMAN.—On the 4th of February, at Hull, Jacob Susman, late of Manchester, father of Isaac, Alex, Abe, Ettie, Mrs. Shallway (27, Vernon-street, Hightown, Manchester). African and American papers please copy.

WILSON.—On Monday, the 7th of February, 1916, Adar 3rd, at 135, Grange-road, E., Middlesbrough, Jacob Wilson, aged 74 years. Dearly beloved father of Leah Wilson, of Middlesbrough, Mrs. Charles Freedman, Mrs. Harry Sarewski, and Mrs. Henry Hyman, all of Sunderland. Deeply mourned by his sorrowing daughters, sons-in-law, and grandchildren. God rest his soul.

WOOLF.—On the 4th of February, at a nursing home, in Sutherland-avenue, Sarah Woolf, wife of the late Edwin Woolf, of Birmingham, formerly of Plymouth, aged 76.

KILLED IN ACTION.

LEZARD.—Killed in action in France, on January 31st, Captain Arthur Lezard, of Gatooma, Rhodesia, youngest son of the late Flavien and Julia Lezard, of Kimberley.

SAMUEL.—Killed in action in France, on January 30th, 1916, Edgar Barnett Samuel, 2nd-Lieutenant, 16th Middlesex Regt. (Public Schools), elder son of Mr. and Mrs. Nelson Samuel, of 12, Palmeira-court, Hove, aged 30.

In Memoriam.

COHEN.—In sweetest and ever loving remembrance of our dearest sister Sarah, blessed wife of Abraham Cohen, late of Stamford Hill, who was called to rest February 15th, 1915. So sadly missed. God rest her dear soul in peace. South African papers please copy.

DAVIS.—In loving memory of our dear brother, Julius Davis, who departed this life at Cape Town on February 16th, 1903. Deeply mourned by his sorrowing brother and sisters.

FREEDMAN.—In loving memory of my dear husband, Abraham Freedman, who passed away February 15th, corresponding with Adar 9th, 1905. God rest his soul.—Mrs. A. Freedman, Johannesburg.

GOLDBERG.—In loving memory of our dear mother, Kitty Goldberg, late of Ridley-road, Dalston. Deeply mourned by her sorrowing children, Julia and Morris.

HARRIS.—In loving memory of our dear mother, Julia Harris, who passed away Shebat 27th, 5667—February 11th, 1907. Sadly missed.—The Misses Harris and brother, 112, Stockwell-park-road, Clapham, and Mr. D. Harris, 34, Stockwell-park-road.

HARRIS.—In ever loving memory of our darling sister, Eva Harris, late of Edgbaston, Birmingham, who departed this life February 4th, 1899.

ISAACS.—In loving memory of our dear husband and father, Harris Isaacs, who died Adar 7th—February 24th, 1912.—Manchester.

ISAACS.—In ever loving and affectionate memory of my dear son Godfrey, who passed away 10th Adar, 5669. Time passes but memory still remains. May his dear soul rest in everlasting peace. Amen.—Lewis Isaacs, 5, Grosvenor-road, Westcliff-on-Sea.

ISAACS.—In unfading memory of our dear brother, Godfrey, who passed away 10th Adar, 5669. There is a link death cannot sever, sweet remembrance lasts for ever God rest his dear soul in everlasting peace. Amen.—Dave, Michael, Nat, Alf, Hannah, Sarah and Esther.

KALISHER.—In ever loving memory of our dear mother, who passed away February 19th, 1914. Deeply mourned by sons and daughters, Mrs. Henry P. Levien (née Annie Kalisher), and Dolly, of New York, America, Hyman, Moss, Esther, Ray, Sarah and Rose.

LEVY.—In loving memory of Rebecca Levy, who died February 13th, 1914, beloved wife of "Bob" Levy, 385, Mile-end-road. God rest her soul for all eternity.

LEVY.—In ever loving memory of my dear wife, Maria Levy, who departed this life February 15th, 1911. Sincerely mourned by her sorrowing husband and adopted daughter Rosie. May her dear soul rest in peace.—33, Greek-street, Shaftesbury-avenue, W.

LEVY.—In loving memory of my dear sister-in-law, Maria Levy, who passed away on February 15th, 1911. Ever remembered by Mrs. Lyons and family.—1, Craven-road, Hyde Park, W.

LOEWE.—In affectionate memory of our dear sister, the late Madame Mathilde Loewé, who died on the 10th of February, 1891.

MORRIS.—In loving memory of our darling daughter and sister, Nellie Morris, who passed away February 27th, 1915—Adar 13th, 5675. Deeply mourned.—10, Buckingham-mansions, Hampstead, N.W.

NATHAN.—In loving memory of our dear husband and father, Abraham Doddles Nathan, of Covent Garden, who departed this life February 7th, 1913, corresponding with Shebat 30th, 5673. Ever in our thoughts. May his dear soul rest in peace.—69, Gordon-mansions, W.C.

NATHAN.—In everlasting memory of our dear son, Abraham Doddles Nathan, who departed this life February 7th, 1913, corresponding with Shebat 30th, 5673. Never forgotten by his sorrowing parents, sisters and brother.—68, Gordon-mansions, W.C. God rest his soul.

PERLMUTTER.—In loving memory of our dear husband and father, Lewis Perlmutter, who was taken from us Adar 11th, 5674—March 9th, 1914. So sadly missed by us all. May God rest his dear good soul in everlasting peace. Amen.—61, Stepney-green, E.

ROSENTHALL.—In everlasting and loving memory of Julia Rosenthall, who passed away on 10th Adar, corresponding with 8th March, 1914; the treasured wife of Edmund and mother of May Rosenthall. Two years have gone, but the loss of her bright presence is ever in our thoughts. Rest in peace, dear love.

STERNBERG.—In loving memory of Lillie Rée Sternberg, daughter of Samuel and Hester Sternberg, of Cheltenham, who departed this life Adar 9th—March 2nd, 1909. And in loving memory of Hester, widow of Samuel Sternberg, who departed this life Adar 26th—March 19th, 1909. May their souls rest in peace.

STUTCHFIELD.—In ever loving memory of our dear husband and father, Robert E. Stutchfield, who departed this life February 21st, 1915. Deeply mourned and sadly missed by his loving wife, children, and relatives. God rest his dear soul in peace.

Tombstones to be Set.

HERMANN.—The tombstone in loving memory of our dear husband and father, Hyman Hermann, will be consecrated at Plashet on Sunday, February 20th, at 2.30 p.m.

MICHAELSON.—The tombstone in loving memory of our dear husband and father, Harry Michaelson, late of Hamilton-terrace and Harrow, will be consecrated at Willesden Cemetery on Sunday, February 20th, at 12.30 p.m. Relatives and friends please accept this the only intimation.

SEGAL.—The tombstone in loving memory of Joseph Segal, the beloved husband of Marie Segal, will be consecrated at Riddrie Cemetery on Sunday, the 13th February, at 12 o'clock.

Thanks for Condolences.

THE DAUGHTERS of the late Kate Benjamin, of 35, Trinity-street, S.E., wish to return thanks for expressions of sympathy and letters of condolence received during the week of mourning for their late lamented mother.

MRS. ALEX DRUIFF returns thanks for kind expressions of sympathy received in her recent sad bereavement.—46, Pandora-road, West Hampstead.

THE SONS and DAUGHTERS of the late Mrs. Isaac Gabriel return sincere thanks to relatives and friends for kind visits, letters, and expressions of sympathy received in their sad bereavement.

MRS. S. KANTOROWICH returns thanks for visits and letters of condolence during the week of mourning.—3, High-street, Aldgate.

MISS LYONS, MRS. LOUIE CAZES and BROTHERS return sincere thanks for kind expressions of sympathy received in their sad bereavement through the loss of their beloved sister Rosy.—100, Brondesbury-villas, Kilburn, N.W.

MR. D. MISELL tenders his best thanks for the many kind expressions of sympathy and condolence received in his recent sad bereavement.—39, Fountayne-road, N.

THE REV. ISAAC PHILLIPS and FAMILY return thanks to relatives and friends, the Wardens, Messrs. I. Weinberg and Israel Zeffert, the Executive and members of the Portsmouth Hebrew Congregation, and the various Jewish societies for kind expressions of sympathy received during their recent sad bereavement. Owing to so many letters and cards having been received, Mr. Phillips finds it impossible to answer each individually.—Synagogue House, Portsea.

MRS. W. PHILLIPS, SONS and DAUGHTERS, BROTHERS and SISTERS, of 124, Shelley-avenue, Manor Park, return sincere thanks for the many kind expressions of sympathy received in their recent sad bereavement.

UNITED SYNAGOGUE.

TO-MORROW (SABBATH.)

Synagogue.	Preacher.
NEW WEST END—	Rev. E. LEVINE.

ARIA COLLEGE, PORTSEA.

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Preference will be given to Hampshire born lads.

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MANCHESTER VICTORIA MEMORIAL JEWISH HOSPITAL.

NOMINATIONS are invited for membership of the Board of Management. Ladies are eligible. All persons proposed for election must be annual subscribers of at least 10s. 6d., and their nominations, signed by two subscribers, must be sent to the Hon. Secretaries at the Hospital on or before the 18th instant.

BOARD FOR THE AFFAIRS OF SHECHETA.

NOTICE TO THE JEWISH PUBLIC.

NOTICE is Hereby given that,
S. BASKIN,
of 81, Kingsland-road, N.,
does not hold the Licence of the Ecclesiastical Authorities and of the Board of Shecheta. And therefore the Ecclesiastical Authorities are not responsible for the Kashrus of the Meat, Offal and Poultry, sold by him.

By Order,
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February 5676—1916.

Business for Sale.

BLACKPOOL, N.S.—Company house as going concern; rare opportunity; every investigation; books shown; splendidly furnished throughout; 28 bedrooms, 2 sitting rooms, large dining room; 10 years' connection; price £700. Apply, 176, Cunliffe-road, Blackpool.

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Removed from 55, Compayne-gardens, N.W., the whole of the costly and nearly new household furniture, dining, drawing, morning and bedroom appointments of a most expensive character; valuable Persian, Velvet Pile, and Turkey carpets and rugs, costly iron frame upright pianoforte by Steinbach, china and glass table services.

JOHN BARKER & CO., LTD., are favoured with instructions from the owner, who is going abroad, to SELL by AUCTION, as above, on THURSDAY, 9th March, 1916, at Eleven a.m. Private view at 55, Compayne-gardens, by special order from the Auctioneers, any week-day between the hours of 11 and 4.

On view at Hampstead Auction Galleries, on Wednesday, 8th March, from 10 to 4. Catalogues of the Auctioneers, Kensington High-street, W. Telephone, Kensington 3520.

SALVAGE
recovered from recent fires at
Little Love Lane and Silver Street, E.C.

TOPLIS AND HARDING will SELL by AUCTION, on behalf of whom it may concern, at 102, Southwark-street, E.C., on TUESDAY and WEDNESDAY, the 22nd and 23rd February, at 12 o'clock noon punctually, 150,000 yards of black and coloured silks, etc., comprising Moire, Broche velvet, Crêpe de chine, velour and satin, also a large quantity of pieces of silk in bulk, &c., &c., and about 30,000 yards of cloth, comprising, Serges, Tweeds, Cheviots, and linings.

Now lying at 102, Southwark-street, S.E., where they may be viewed the day preceding sale. Catalogues may be obtained of the Auctioneers, Toplis and Harding, 66, Cannon-street, E.C.

Educational.

HEBREW, Religion, and Scripture.—Certificated teacher (young lady) can take a few more pupils; experienced; excellent refs.; North London. Address, 656, Jewish Chronicle.

HENRY P. MORRISON, 2, BALMORAL-TERRACE, CROSSHILL GLASGOW.—Solo Pianist. Pupils (elementary and advanced); fees from £2 2s. per term.
Has done well in all studies, attaining a distinguished position in pianoforte.—Sir Hubert Parry, Bart., C.V.O.
Excellent in all respects.—Franklin Taylor.
He has exceptional musical gifts.—Marmaduke Barton, Prof. R.C.M.

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JEWISH minister residing in N.W. district is open to take pupils in Hebrew or to prepare boys for their Barmitzvah. Address, 672, Jewish Chronicle.

MARGATE.—Mrs. Follick offers very comfortable home with educational advantages to one or two children or young ladies (personal care and attention), own little girl 9.—19, Wyndham-avenue, Cliftonville.

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FURS.—First-class chambermaster, well experienced in coat-work, would like to undertake to do good coat-work for a good house; ineligible. Address, 655, Jewish Chronicle.

YOUNG lady desires post as secretary or companion; secretary to lady or gentleman; able to undertake correspondence, private or commercial. Address particulars to 667, Jewish Chronicle.

YOUNG lady seeks situation as mother's help or housekeeper; good needlewoman; excellent references; fond of children. Apply, M. W., 33, King Edward-road, Hackney, N.E.

YOUNG Lady seeks post as Housekeeper or Useful Companion in private house; highest references. Address, 700, Jewish Chronicle.

Fund for the Relief of the Jewish Victims of the War in Russia.

PRESIDENT:—LEOPOLD DE ROTHSCHILD, Esq., C.V.O.
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HON. SECS. {OTTO SCHIFF, Esq.
{CHARLES E. SEBAG-MONTEFIORE, Esq.

TWELFTH LIST.

Donations received from January 30th to February 7th:—

	£	s.	d.
Canadian Committee	£1000	0	0
Auckland Community, per the Chief Rabbi	750	0	0
Orange Free State Committee ...	538	16	9
Transvaal Committee for week ending January 13th, Johannesburg, Morgenzon, Verulam, Volksrust, Witbank Springs, Krugersdorp, Pilgrim's Rest, Germiston, Vereeriging and Standerton ...	500	0	0
[Total received from the Transvaal up to date	18,302	0	0]
Durban Committee	250	0	0
Sunderland Committee	167	15	1
Per Grimsby Committee	116	15	7
Kimberley Committee	100	0	0
Wellington Community, per the Chief Rabbi	91	3	0
Brixton Synagogue	85	1	9
Dunedin Community	35	0	0
Glasgow (Garnethill) Hebrew Congregation	27	1	9
"Jewish Chronicle"	24	4	2
Alfred Sutro, Esq.	20	0	0
Southend and Westcliff Committee	20	0	0
Great Synagogue, further contribution	19	6	0
Plymouth Hebrew Congregation ...	13	16	6
Order Achei Brith and Shield of Abraham	9	16	5
Per Mrs. Silverstone, Llanelly ...	7	0	6
Bristol Committee	5	14	6
Per H. Levy, Bangor	5	5	0
Employees of Messrs. G. Glanfield and Son	5	5	0
Aaron Schon Field, Esq., Glasgow, fourth donation	5	5	0
Hull (Central) Hebrew Congregation	5	0	0
Per A. Tobias, Esq.	3	16	9
Llanelly Committee	3	0	0
H. Brook, Esq....	2	2	0
Messrs. Katz and Son	2	2	0
G. A. L., for 26 weeks	1	6	0
Per Liberal Jewish Synagogue ...	1	1	0
Mrs. A. Szapira Joseph	1	1	0
Mrs. Slender	1	1	0

Mrs. Samuel Cohen, £1; Messrs. Alex. S. Lion, M. Oster, J. M. L., 10s. 6d. each; S. Kaplan, R. N. S., 10s. each; Mrs. Edith Eidlestein, 2s.

Orange Free State Centre.

Monies received during month of December, 1915.

Bloemfontein.

	£	s.	d.
Per C. Sewell, Esq.	£0	6	6
Per L. Harris, Esq.	7	7	6
W. Lewin, Esq...		5	0
Per Miss Rosenberg	1	12	3
Jewish Juvenile Concert Committee	48	8	7
Bernstein, Esq.	1	0	0
Per L. Harris, Esq.	14	18	0
S. Aronowitz, Esq.	1	1	0
W. Lewin, Esq...		5	0
J. Friedman, Esq.	1	10	0
Smith, Esq., per Fogel, Esq. ...	2	0	0
Per Miss Rosenberg	1	8	6
Per Miss L. Hellmann	4	11	6
Per L. Harris, Esq.	18	16	6
Per L. Harris, Esq.	9	13	3
Per Mrs. S. G. Friedman	7	9	9
Per J. Caplin, Esq.		9	3
Per Miss R. Arvan	3	15	0
Per Mrs. Schwartz	11	1	0
Krankuil, per Mrs. Joelson	£1	0	0
Brandfort Hebrew Congregation, per H. Sacks, Esq.	81	6	0
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Winburg, per Mrs. J. Kaplan ...	31	5	6
Ditto, per H. Rieck, Esq.... ...	7	17	6
Luckhoff, per Mrs. S. Raywid ...	33	19	3
Ditto, per S. Raywid, Esq. ...	5	6	6
Brandfort Hebrew Children's War Relief Society	2	0	0
De Brug, per Mrs. B. Sacks ...	1	0	0
Viljoensdrift, per Messrs. Sang and Bermant	9	10	11
Theunissen Jewish War Victims Fund	20	13	6
Springfontein, per A. Kossowsky, Esq.	100	0	0
Ditto, per A. Wassawsczik	15	0	0
Dewetsdorp, per A. Lewis, Esq. ...	41	3	6
Senekal Hebrew Congregation, per R. Milner, Esq.	60	0	0
Marquard, per E. Tobias, Esq. ...	10	2	6
Reitz Hebrew Congregation... ...	60	13	0
Fauresmith, per P. Jassinowsky, Esq.	15	0	0
Ficksburg, per D. Spiro, Esq. ...	7	18	6
Ditto, proceeds entertainment ...	60	0	0
Ditto, collected Mr. D. Herrings' wedding	5	0	0
Fouriesburg, per S. M. Israle, Esq.	4	6	6
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Dover Junction and Greenlands, proceeds entertainment	61	14	7
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Wepener, per Horwitz Bros. ...	3	11	0
Ditto, per Miss Goldman	26	13	3
Petrusburg, per Mrs. Rubin... ...	2	14	0
Brede Jewish Ladies' Benevolent Society	140	0	0

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Sir Moses Montefiore Lodge, No. 5, 100s.; Sir Julian Goldsmid Lodge, No. 26, 33s. 5d.; from the Jewish employees of Messrs. A. Goodman and Co. (per S. Caiden), 83s.

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Collected from the Bristol Community by the Revs. H. Goodman and B. Paletz. Third list.

Donations.

Dr. M. Nierenstein (Bristol University), per Dr. S. Brodetsky, 20s.; Mr. M. Fredman, 21s.

Monthly subscriptions.

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Weekly subscriptions.

Miss B. Dancyger, 2s. 6d.; Messrs. I. Dancyger, 2s.; I. Markoon, 6d.

Collection made by the Plymouth Hebrew Congregation for four weeks, from 27th December, 1915, to 17th January, 1916.

Messrs. Freeman, 3s.; T. Abrahams, 4s.; M. Fredman, I. Fredman, 8s. each; Baun, 3s.; Lipman, 5s.; Morris, 4s.; Bense, 2s.; Silverstone, 5s.; Joseph, 10s.: Erlich, 5s.; Levy, 2s.; Lawrence, 4s.; Ladden, 1s. 6d.; R. Lincoln, E. Robins, 6s. each; Mr. L. Robins, 10s.; Rev. Slavinsky, 2s.; M. Fredman, 3s.; S. Owen, 4s.; H. Holcenburg, 1s. 6d.; E. and I. Franks, 1s. 6d.; H. Nelson, 6s.; A. Nelson, 3s.; A. Brand, G. Lazarus, M. Roseman, Mrs. I. Roseman, Messrs. A. Conick, E. P. Ellis, 6s. each; I. Cohen, 12s.; A. Robins, 10s.; J. Langer, 3s.; M. Langer, 4s.; Bromberg, 2s.; Charles, Rev. L. A. Falk, 2s. 6d. each; Messrs. N. Azerman, 3s.; H. Pearl, 2s.; L. Jacobs, Deutsh, H. Owen, 4s. each; L. Goldberg, 4s.; M. Solomon, 3s.; Mrs. Field, 2s.; Messrs. I. Lazarus, 8s.; B. Ferandez, Smith 1s. each; M. Roseman, 8s.; S. Robins, 5s.; Mrs. S. Robins, 2s. 6d.; Messrs. Lewis Joseph, 5s.; M. Cohen, 4s.; Greenberg, 5s.; Greenberg, Jun., 2s. 6d.; S. Woolfson, 6s.; Caplan, 8s.; Seskin, Mrs. Milner, 4s. each; Messrs. Levy, 2s.; B. Malechien, 5s.; M. Solom, 5s.

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Per A. Tobias, Esq.

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Per Rabbi S. I. Hillman.

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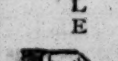

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CALENDAR NOTES FOR THE WEEK.

FEBRUARY 11 to FEBRUARY 17—I ADAR 7 to I ADAR 13.

FRIDAY	I Adar 7 (30 Days)	Feb. 11	Sabbath begins at 4.30.	
			PORTION: תצוה	HAPHTORAH:
SABBATH	I Adar 8	Feb. 12	Exodus xxvii. 20 to xxx. 10.	Ezekiel xliii. 10-27.
			Sabbath ends at 5.50.*	

** This is the time for London. The time for other places is given in Vallentine's Hebrew Almanac.*

Friday next, February 18th (Purim Koton), Sabbath will begin at 5.

ESTD 1841. The JEWISH CHRONICLE ESTD 1841.

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FRIDAY, FEBRUARY 11, 1916—5676.

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FORTHCOMING MEETINGS.

MONDAY, February 14.

JEWISH BOARD OF GUARDIANS. Temporary Allowance Committee, 3; Board Meeting, 5.

TUESDAY, February 15.

CHARCROFT HOUSE. Committee, Charcroft House, 11.
JEWISH BOARD OF GUARDIANS. Relief Committee (rota), 4; Fixed Allowance Committee, 4.

WEDNESDAY, February 16.

JEWISH BOARD OF GUARDIANS. Loan Committee, 4.
SOUP KITCHEN FOR JEWISH POOR. General Committee, 5.30; Passover Relief Fund Sub-Committee, 17-19, Butler Street, 6.30.

THURSDAY, February 17.

MONTEFIORE HOUSE SCHOOL. House Committee, 69, Stamford Hill, 11.
JEWISH BOARD OF GUARDIANS. Relief Committee (rota), 4.

LITERARY AND SOCIAL FUNCTIONS.

(Announcements of Social Functions may be inserted under this heading at the charge of 1/6 per line (minimum two lines).

FRIDAY, February 11.

Spitalfields Sinai Association. Lecture, Rabbi Shapotchnik, Brick Lane Talmud Torah, 7.30.

SATURDAY, February 12.

Stepney Sinai Association. Lecture, Mr. L. Miller, Redman's Road Talmud Torah, 2.
Young Ladies' Hebrew Speaking Society. Meeting, Ladies' Club Room Toynbee Hall, 3.30.
Sinai League. Delegates' Meeting, Vestry, Philpot Street Synagogue, 6.30.
Hatchiah Society. Parliamentary Sitting, 61, Redman's Road, 6.30.
Jewish Lads' Brigade Old Boys. Dance, Camperdown House (large hall), 7.
Literary and Social Union. Lecture by Major General Sir Alfred Turner, Drawing Room, Toynbee Hall, 7.30.

SUNDAY, February 13.

London Women's Zionist Association. Lecture (for children) by Mr. I. Feigenbaum, Toynbee Hall, 3.30.
Liberal Jewish Synagogue. Address by Mr. C. G. Montefiore, Hill Street, N.W., 5.30.
Brixton Literary and Social Society. Debate, Synagogue Vestry, Effra Road, 6.
Bethnal Green Sinai Association. Lecture, Mr. Mundy, Sinai Room, Bethnal Green Synagogue, 6.30.
Hatchiah Society. Paper by Mr. H. Joseph, 61, Redman's Road, 6.30.
Stoke Newington Literary and Social Society. Lecture by Mr. I. A. Symmons, Synagogue Rooms, Shacklewell Lane, 6.30.
New Era Circle. Lecture by Mr. H. Gordon Selfridge, Library, Toynbee Hall, 7.
Leyton and District Jewish Social Union. Cinderella Dance, Headquarters, Essex Hall, 488, High Road, Leyton, 7.
Mile End Literary and Social Union. Lecture by Dr. M. A. Dutch, Lecture Hall, Toynbee Hall, 7.15.

MONDAY, February 14.

Old Boys' Club. Debate (Opener: Mr. John Dightmaker), 241, Mile End Road.

TUESDAY, February 15.

B'noth Zion Association. Musical Evening and Address, Toynbee Hall, 7.

WEDNESDAY, February 16.

Spitalfields Sinai Association. Lecture by Rev. L. Miller, Brick Lane Talmud Torah, 8.30.

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ON "WOMAN'S CROWNING GLORY."

By "SEPHARAD."

"Black as a raven's wing" is the fashion which the popular novelist ever sees fit to describe the "crowning glory of the daughter of Israel." But tresses that are "dark as night," appear to be rather the exception than the rule among Jewesses nowadays, a point which has been stoutly contested by the anthropologists of many lands.

We have been provided with statistics—ever so many statistics—to prove this and to disprove that; and elaborate lists have been drawn up showing what percentage of our people have straight hair, how many rejoice in wavy hair, and what proportion come within the category of curly.

Be it noted that these investigations were pursued in the halcyon days before the advent of the captivating artificial curl, before the wave began to be.

As a race we are naturally rather proud of the ample locks with which Nature has endowed us. A tour through any of the classrooms of our poorest schools will reveal among the classes some of the finest heads of hair that ever were seen, for Nature bestows this, her bounty, without regard to rank or station.

Far away back in the unforgettable past was the glorious hair of the Jewess extolled as a mark of beauty. Here, the wonderful imagery of the royal composer of the Song of Songs: "Thou hast doves' eyes in thy locks; thy hair is as a flock of goats that appear from Mount Gilead." *Autres temps, autres moeurs.* Ill betide the poetic swain of to-day who would dare suggest that his loved one had doves' eyes in her hair!

And if we turn to Rabbinical literature how frequent is the admonition to the married lady to hide her locks and thrust aside the greatest adjunct to personal beauty.

To-day, woman is out to make the most of her personal charm, and fashion and the hairdresser help her in the quest. How to preserve the beauty of her tresses, how best to retain and enhance this greatest gift of all, is a problem that often confronts the busy woman.

If only she realised the importance of good brushes; of the need for combs that will not play havoc with the hair; of toilet requisites that accentuate the richness of that wealth that transcends in value mere treasury notes!

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COLONEL LORD WILLIAM CECIL, C.V.O. - Chairman.
T. GLENTON-KERR, Secretary.

The Week.

A WORD TO OUR READERS.

THE JEWISH CHRONICLE appears, this week, without its usual cover, which has been familiar for so many years and in so many homes. Let us hasten to add, however, that the omission is an involuntary one. Our readers will need little explanation, if any, of the change. It is in obedience to a national demand that it has been made. Inadequate shipping, necessitates the restriction of the import of materials for the manufacture of paper, and the JEWISH CHRONICLE is therefore compelled, in company with all its contemporaries, to reduce its paper consumption within the severest possible limits. It is one of the fortunes of a War which is calling, indeed, for sacrifices of a far more grave and painful character from all classes of the population. In the circumstances, we have no doubt that our readers will accept the unavoidable; and in this step, or indeed, in respect to others that may have to be taken in order to minimise the quantity of paper necessary for producing the JEWISH CHRONICLE, we are sure they will extend to us the same indulgence that they have not failed to show over a long period of years, and for which the Editor of this journal is now, as at all times, sincerely grateful.

DR. JOSEPH JACOBS.

WITH great regret we announce, this week, the death of the eminent littérateur, Professor Dr. JOSEPH JACOBS. A resident in late years in America—the magnet which has drawn so much that was good in Anglo-Jewish life—Dr. JACOBS will still be remembered for the admirable work that he did in many walks of English and English-Jewish life. Elsewhere in this issue Dr. ISRAEL ABRAHAMS, who was not only one of the closest friends of Dr. JACOBS, but is especially able to sum up a life devoted to Jewish literature and learning, deals amply with Dr. JACOBS' manifold gifts and activities. Here we need only put on record and emphasise his pioneer labours in the cause of Anglo-Jewish scholarship—those labours which, in conjunction with the enthusiasm of other scholars, are bearing even larger and happier fruit under the eyes of the present generation. Whether in the realm of Jewish history, or Jewish philosophy or statistics, he turned many an early spade in soil which is flowering promisingly to-day. Perhaps the diffused activity of Mr. JACOBS prevented his doing full justice in public work to his distinguished abilities, but his name will always remain honourably associated with such movements and enterprises as the Jewish Historical Society and the Jewish Encyclopedia. In addition to that we cannot forget the yeoman service he did to Russian Jewry and the manner in which he roused the world's conscience to their sufferings. It was the privilege of the JEWISH CHRONICLE to be the medium for much of his finest work, and this, and many similar associations, will always remain a proud and happy memory. In the realm of creed and scholarship the world and Jewry are one. But human nature and the local patriotism that never dies whisper the hope that English Jewry, in the years that are coming, will not, for the sake of its own name, any less than in the general interests of the race, continue to lose constantly some of the best of its sons to other lands. The death of Dr. JOSEPH JACOBS, occurring as it did so soon after that of Dr. SCHECHTER, only serves to emphasise this point. Neither of these men were born in this country; both came here, and—were allowed to go elsewhere.

OUR "WOUNDED AND DISABLED."

IT is to be hoped that the addresses delivered at last Sunday's Russian Relief Fund meeting will sink deep into the minds of the whole community. Too much gratitude cannot be expressed to the excellent men who have inaugurated the movement and carried it to its present point. But have they been supported as they had a right to expect? Do our coreligionists in this country, basking in a hothouse prosperity, realise the dire need that exists? Do they understand that the present appeal is something more grave and pressing than the average periodic requests for funds that wander perfunctorily round the community and retire with greater or less success? We are intensely anxious about the answers to these questions. We fear that many of our coreligionists know nothing of the little Jewish infants, dying off literally in their thousands from exposure, of adults fainting in the streets from sheer hunger, and of all the dark ruin and suffering that have engulfed not thousands, but millions, of Jewish fellow-beings, many of whom, until this holocaust of sorrow and degradation swept over them, were men and women in such positions of life that they did not call for charity but to whom charity called, and not in vain. If any adequate conception of the colossal misery of these our kith and kin has been formed, how are the puny relief offerings, which are doled out week by week, to be explained? How can we go on prescribing shillings for wide-spread catastrophes, treating a stupendous tragedy as though it were a little institution in temporary difficulties? We know that the Jews in the East End, and many in the provinces and the colonies, are doing their best. But what of the better-to-do people? Have they, as a class, risen to the supreme emergency of the moment? We fear there can be but one reply. Surely these men will pull themselves together for an effort as unprecedented as is the calamity which we are vainly seeking to stem. The fact that this misfortune threatens the whole fibre and structure of Judaism in Europe, as Mr. SOKOLOW pointed out, must count for something in their response to the appeal. But what of the call of elementary patriotism which is demanding help for the fellow-victims of a common disaster? These Jews are not alone our brothers in faith and in race; they are subjects of England's Ally. Surely such a consideration must have its weight and driving-power in this momentous crisis. There must be an awakening to the truth—to the size and perspective of this terrible victimisation of the Jews in Russia and Poland—the truth that it is our concern, because it must affect us who are not in the Eastern war zone, must affect indeed all Jews throughout all the world. If the response to the appeal that is now being made should prove inadequate, then a punishment deep and lasting for our turning a deaf ear to our brother's cry is inevitable. It may mean nothing less than the shaking to its very foundations of the status won by Jews in lands of freedom, such as this blessed country in which we dwell. And, in that event, charity —money, however lavishly offered—will be too late. Whether by the special service suggested by Dr. SAMUEL DAICHES in his letter to us this week, the community can be taught to live with imagination, if only for a brief space, through the trials that are torturing the Russian Jews, we do not know, but at least the proposal is worthy of consideration. In any case, we must have a renewed effort to succour these men and women and children, the scarred and shaken victims of generations of oppression and sorrow, the wounded and disabled of the latest campaign in Israel's age-long war. Only at our peril dare we refuse them the aid they need.

AMERICAN EFFORT.

A RELATED subject—the obtaining of equal civil and political rights for Jews—is also engaging much attention in the United States. The vexed problem whether a Conference or a Congress of American Jews should be called to deal with this urgent question will, no doubt, in due course be definitely settled. A great meeting called in the Carnegie Hall seems to have decided for a Congress. More interesting to us, however, is the fact that it was influentially attended both by non-Jews and Jews, and that it called fervently upon the President of the United States to use his good offices in the Jewish cause. Here, assuredly, is a matter, upon which that Government may claim a voice if it is to have anything to say when the Peace comes, if only for the reason that its own domestic affairs are directly affected by the manner in which the Jewish difficulty may be handled. Dr. WILSON has shown a temperateness, a patience, and a sense of neutrality, which should give his advocacy special weight. We believe that this particular part of the Jewish problem will eventually be solved by the driving power of Liberal opinion in Russia. But if the friendly plea of the great American State could accelerate it by a single minute it would be well worth invoking. How direct is the American interest in this matter may be seen from the reintroduction of the Immigration Bill. A great influx of immigrants into America is inevitable after the war. But the United States asks that it shall be a natural in-flow, and not one stimulated by cruelty or ill-treatment. The Immigration Bill contains the old pernicious literary test, already vetoed by three Presidents. As will be seen from a report in another column, this provision of the measure is being vigorously fought by devoted friends of Jews, in the cause of freedom—to say nothing of common sense. But it may be easier to enact it in the midst of a great and over-flowing immigration than in past years. Hence our additional and vital concern in seeing that life is made as tolerable as may be for our Russian coreligionists in the land of their birth.

CONVERSIONIST ACTIVITY.

WHILE dealing with American matters we may add a word of reference to the article in the *American Hebrew* on the Missionary revival in the States. This article makes a significant foot-note to what we print elsewhere concerning the attitude of certain Jews in Edinburgh and concerning the Conversion Question generally, the Rev. A. COHEN's manly protest, and also Mr. ZANGWILL's attack

on the Jewish press in this country for its recent action in connection with the Missionary-tainted organisation in Scotland. Let us be sure of one thing; the unprecedented misery of the Jewish race will also be the Conversionists' unprecedented opportunity in the near future. This is not the moment, therefore, to have truck with the unclean thing, or to endanger Jewish self-respect which the Perverter is constantly endeavouring to undermine by bribery and corruption, the chief means upon which he relies, in one shape or another. On the contrary; we must be doubly on our guard—the "double baptism" which recently took place in London of two English Jewish lads with the "Jewish" father one of the onlookers, is a potent warning to us in this direction. Would it not be well, by-the-by, that someone, not belonging to Edinburgh Jewry, a leading representative coreligionist from London for example, should proceed to Edinburgh and endeavour to adjust and end what evidently fast threatens to become a communal scandal?

IN THE NEWS.

THE convocation of the Duma for an early date will be received with deep satisfaction among all the allied countries. No limitation of the work or duration of the session is set, and this, the first important action taken during the new Premiership, is at least re-assuring to the many who have been looking with concern on recent domestic happenings in Russia. At the same time, it is stated that the candidature of a friend of the PREMIER for the vacant office of State Controller has been set aside in favour of a rival, and this spirit of independence, too, is of good omen for the future. We have yet to see what happens in the Duma—especially in regard to the demand for internal reform—but the opening moves of the game, at all events, are not discouraging, and we all can but hope that, for Russian and the general interests, later developments may be well in tune with them. The acceptance by the Duma, now announced, of the British Government's invitation to visit this country, will afford the British people—and the Jewish community in particular—an opportunity of testifying its warm sympathy with the Russian nation in its present severe trials.

SOME interest is naturally felt in this country in the question of who is to succeed the late Dr. SCHECHTER as President of the Jewish Theological Seminary in New York. The post is important, and so great a personality as Dr. SCHECHTER is not an easy one to follow. According to information from America, Dr. CYRUS ADLER is temporarily filling the vacancy. This gentleman is a scholar of repute—but he is also of American birth and education. Will our coreligionists in the United States be able to find a President for their Seminary among the ranks of American-born and American-trained Jews? The question has a special interest for the London community, who, except in the first instance, had to go abroad to fill the Principalship of Jews' College.

THE death, at the front, of Lieut. E. B. SAMUEL, son of Mr. and Mrs. NELSON SAMUEL, robs our young communal life of another valuable personality. Lieut. SAMUEL's loss follows upon the death of several other coreligionists who were actively concerned with the welfare of Jewish working-class lads, and this branch of communal work—so blessed in its devotion and so rich in its promise—has thus been particularly stricken by the war. This is among the cruellest of the sacrifices imposed by the war upon public life. But it is as nothing compared with that which immediate relatives are called upon to sustain, and to Mr. and Mrs. SAMUEL all will tender heartfelt sympathy in their sorrow.

IN THE PROVINCES.

The annual report of the Glasgow Board of Guardians shows an increase of thirty-five per cent. in the number of cases before the Board last year, and we are told that the financial position gave much concern. One factor in the situation is the depression in the tailoring trade, and it seems that this slackness is also prevalent in other Jewish centres. The Glasgow Board celebrates its jubilee this year—a very interesting testimony to the length of time during which some of our provincial charities have been established—and it is to be hoped that the occasion will be marked by a vigorous rally to this useful institution. It is satisfactory to hear, by the way, that the concert in aid of the Leeds Board of Guardians has been a complete success.

FROM Manchester comes the news that a strike has broken out among Jewish bakers, who demand a reduction of their working hours from eighteen to twelve. We do not know what peculiar circumstances may exist in this particular trade, or with what degree of literalness these figures are to be construed. But the men's complaint, if true, seems to call for consideration.

WE are glad to see so much spirit being put into the Manchester movement for the celebration of the seventieth birthday of Mr. Alderman FRANKENBURG, J.P. The testimonial is "contrived a double debt to pay." The money will benefit charity or charities;

THE WAR.

Baron H. de Rothschild's Narrow Escape.

BRITISH JEWISH SOLDIERS IN EGYPT.

CASUALTIES.

KILLED.

Capt. Arthur G. Lezard, 13th Batt. Rifle Brigade.
Second-Lieut. Edgar Barnett Samuel, 16th Middlesex Regt.
Pte. E. Steinburg, 15th Durham L.I.

WOUNDED.

Sergt. Julius Bernstein, 20th R. Fusiliers.
Corpl. H. M. Phillips, 14th Durham L.I.
Pte. A. F. Levy, 2/4th Lond. Regt.
Pte. W. Fox, 10th West Yorkshire Regt.
Pte. A. Kass, 7th Rifle Brigade.

THE LATE LIEUT. EDGAR BARNETT SAMUEL.

Sec.-Lieut. Edgar Barnett Samuel, 16th Batt. Middlesex Regiment, who has been killed in France, was the elder son of Mr. and Mrs. Nelson Samuel, of Palmeira Court, Hove, and grandson of Mr. Henry Hymans, of Brighton. Educated at Clifton College, he was a member of the firm of Barnett Samuel and Sons, Ltd., London. For many years he took a keen interest in the welfare of the working lads of the East End of London, and was actively associated with the work of the Jewish Lads Brigade. On the outbreak of war he joined the ranks of the 16th Middlesex Regiment (Public Schools), and was successively promoted corporal and sergeant, being given his commission in March, 1915.

SOME RECENT PROMOTIONS.

Capt. Harry L. Nathan. Lond. Regt., to be Major.
Lieut. Sidney Jennings, 66th Batt. Canadian Expeditionary Force, to be Captain.
Lieut. Basil J. Phillips, 11th Loyal North Lancs., to be Captain.
Lieut. Jacob E. Rothband, 23rd Manchester Regt., to be Captain.
Sec.-Lieut. G. H. Langdon, A.S.C., to be Lieutenant.
Sec.-Lieut. Frank R. Waley, South Lancashire Regt,, to be Lieutenant.
Sec.-Lieut. Geoffrey Blanckensee, 1st Royal Irish Regt., to be Lieutenant.
Sergt. Lawrence Braham Rosenbaum, 3rd Mon. Regt., to be Second-Lieutenant.
Pte. A. Rothfield, Civil Service Rifles, to be Second-Lieuteuant, 14th Durham Light Infantry.

Capt. Jennings, who is an active communal worker in the Dominion, is a son-in-law of Mr. Moses Neumann, senr., Treasurer of the Sheffield Hebrew Congregation.

With reference to the announcement in our issue of January 28th respecting Lieut. Claude M. Spielman, we are informed that he was gazetted Captain in July last, and that the promotion referred to is his rank in the Royal Engineers (Sec. Reserve), and will not affect him until after the war.

THE KING INVESTS SERGT. ISSY SMITH.

At Buckingham Palace on Thursday week, the King invested Sergt. Issy Smith with the Victoria Cross. The record of the act which won him the Cross was read to the King, who shook hands with the Sergeant.

A RUSSIAN JEWISH HEROINE.
[FROM OUR CORRESPONDENT.]

PETROGRAD.

The Jewish Red Cross nurse, Madame Bernstein, has been awarded the Medal of St. George for conspicuous bravery in the field in rescuing wounded under strong fire.

BARON H. DE ROTHSCHILD IN THE ITALIAN TRENCHES.

The Rome correspondent of the *Daily Telegraph* writes:—

At the end of January Baron Henri de Rothschild paid a visit to the Italian front, where, as he is a doctor, he interested himself in the army medical service. He even went into the trenches, and narrowly escaped being hit by an Austrian bullet. As a souvenir of the dangers he underwent, Baron de Rothschild secured the bullet, which fell close to him.

JEWISH SOLDIERS IN ALEXANDRIA.
[FROM A CORRESPONDENT.]

ALEXANDRIA.

Special Saturday afternoon services for Jewish soldiers stationed in Alexandria are being held at the beautiful Eliyahu Hanabi Synagogue. They have been

Continued on page ...

THE WEEK.—*Continued from previous column.*

but it will be at the same time an expression of gratitude to the Alderman for his long career of public service—and in the form which he will most appreciate. We know that our Manchester coreligionists will make the fund a real big success. They never were slow to recognise the value of a good man and his work.

IN view of the trouble which has arisen over the action of a Jewish landlord on the Inchicore Estate, in Dublin, some account of which was given in last Wednesday's *Jewish World*, and the bad feeling threatened thereby, it is decidedly pleasant to see the band of the 8th Irish Battalion King's Liverpool Regiment, playing Hatikvah at a Jewish concert in Liverpool. It is also a highly piquant thing to find Irish musicians discoursing the Jewish national air. But after all the two peoples are supposed to have not a little in common—historically speaking, at all events—and they have always been very good friends. Let us hope that, in spite of Inchicore or other incidents, they always will be!

WE observe that a meeting has been held in Liverpool to consider the desirability of federating all the local Jewish Friendly Societies. If the Societies take this course they will be following a large movement on the same lines which has already proved successful. Our news columns, week by week, show what a public force such a federation may become in the community. It is quite one of the most interesting features of contemporary English Jewish life.

IN THE

Communal Armchair.

BY MENTOR.

Norwood.

A Double Duty.

AT the end of the eighteenth and the beginning of the last century the names of Benjamin and Abraham Goldsmid were names to conjure with in the region of Finance. The Exchanges were depressed by their frowns, their smile elated the price of stocks. Those were days when England was, as has been said, "hanging on for her very existence," and she survived because John Bull carried in his knapsack a store of "silver bullets" far more deadly than those of baser metal with which "Bony," the Colossus of Europe, the model in Ambition of a latter-day Monarch who would put Western civilisation beneath his iron heel, was equipped. In the making of munitions of money the brothers Goldsmid were an incomparable asset to the country. Powerful Ministers deferred to them; in the most exalted quarters of the land their advice and assistance were regarded with, and as a, favour. These two Jew financiers thought in millions, their dreams were of wealth illimitable. They suited, too, action to thought and robbed their dreams of romance by attaining reality. Their transactions were gigantic and their riches were heaped up. Alas! their material gains were fabulous in another sense than the conventional meaning of the term. For the chilling wind of misfortune, fanned into a hurricane-storm by overreaching desire, overwhelmed the wealth that had been gathered by them. It shrivelled and perished as if the prosperity in which they basked had been rendered tolerable by a mere Jonah's gourd. It ended as a fable, leaving but a moral to be drawn from it, in pain, in sorrow, in tragedy. In a few years the Pharaohs of the world knew not the children of Israel that had helped to save for civilisation its means to subsist; Benjamin and Abraham Goldsmid were names to be contemplated without emotion, expectancy, or fear. To-day they are mere figures in communal history of which so much of the community is ignorant.

YET these so largely forgotten men possessed one asset which the slings of misfortune could not assail, neither could the fires of reverse touch it. For it was the immortal and indestructible one of lovingkindness and humanity employed in behalf of the helpless and the forlorn. If the material wealth of these brothers to which they devoted so much of their thought by day and which occupied their dreams by night melted away, one thought, one dream of their lives survived. It flourished, it increased, it lives even unto this day. The unperished asset of all the boundless wealth of Benjamin and Abraham Goldsmid, a monument which has outlasted them and all they possessed by more than a century, we are still bent on preserving; for we are just now thinking how best to come to the aid of the Jews' Hospital at Norwood that has been forced to fly the flag of distress.

BUT the Norwood institution has a memory, other than that of princes of finance. It is something more than Benjamin and Abraham Goldsmid devised it. They thought of a "hospital" for housing and keeping the aged poor, and for educating children and setting them to industrious employment. In course of time, however, the Goldsmid conception enlarged itself, and Norwood to-day is concerned with children who, robbed of their parents, are little concern, in comparison, of anyone. The Orphan Asylum which became merged in the "hospital" owed its initiation to disaster just as the "hospital" remains as a brand plucked from the burning of catastrophe. In 1831 the raids of germs on these shores were taking far greater toll of human life than are those of the Germans now; for cholera had invaded, and succeeded in landing in, this country. It proved itself so effectual a maker of widows and orphans as would in comparison deflate the prowess of the biggest Teutonic gas-bag to the dimensions of a toy-bladder. Like Count Zeppelin, King Cholera was not deterred by the poverty of his victims, nor was race or creed a bar to his ravages. Hence, many a poor Jew and Jewess he laid low; and the young of them came under the tender regard of two coreligionists—Isaac Vallentine and Abraham Green—who were inhabitants of the East End, where cholera found a fruitful hunting-spot. These two men provided an asylum for a few of the cholera-despoiled parentless children in a modest tenement in Leman Street, Whitechapel. At first the community in general cold-shouldered the enterprise, regarding it as but a local effort. But Royalty patronised it, and then Abraham Lyon Moses housed it in its own land in the Tenter Ground. It became a communal institution as surely as has another, even nearer home, which owed its initiation to the far-sight of the Isaac who was not blind to the needs of posterity.

THE romance of charity and the reality of business continued to bring about the net result of the Norwood we have with us to-day. To-day that institution, grown from the seedlings of kindly forethought and generous good-heartedness I have briefly sketched, shelters, in much more than the material sense, some four hundred orphans. But it is forced to hear the cry of some hundred more whom it is unable to father and mother for lack of pounds and shillings and pence, and to contemplate having to send adrift into the wilderness of life some of those whom it has made its children. A sum less than £20,000, the normal income of a man who in these days would be reputed moderately wealthy, is needed to maintain in efficiency the monument of good that has reared itself to the memory of four kindly men. In comparison with the demands which Anglo-Jewry is morally pledged to honour, it is a mere bagatelle; it is, to employ a familiar term, a fleabite, in comparison with the work that can and will be done with the funds placed at the disposal of the careful and watchful managers who have charged themselves with the welfare of the Institution. We Jews cannot allow orphans to perish for the sake of money, nor can we consent to a Jewish evacuation from Norwood, to make countless hearts for ever heavier so that our pockets shall not be a trifle lightened. There is the best of all reasons, too, why this small debt should be quickly paid. The Norwood appeal, urgent and clamant as it is, is stopping the way, so it is understood, of that infinitely larger demand for a whole people in piteous agony, towards which the Anglo-Jewish contribution of aid has been but a beginning none too hopeful. It is, therefore, a double duty that rests upon the community to pay its debt to Norwood and to pay it quickly.

FAMILIARLY, Norwood is called *Nevi Tsedek.* This is a splendid opportunity for the community to justify for it the even prouder title of *Nevi Tsedokah. Bis dat qui cito dat* is an excellent admonition to those who would do charity.

MENTOR.

MOTHERCRAFT IN STEPNEY.—The Mayor of Stepney, supported by Sir Stuart Samuel, M.P., opened on Tuesday an exhibition of mothercraft at the Whitechapel Art Gallery. Next to war work, said the Mayor, he knew of no better way of doing one's duty than trying to save young life in a borough like Stepney, where a thousand babies died every year under the age of twelve months, and where the mortality was proved by the report of the public health authorities to be double that of outside districts. Good and useful work was being done by those engaged in teaching mothercraft, and in the district where two health visitors had been appointed the death-rate had been greatly reduced. Stalls, with lady demonstrators, were arranged around the hall, some of the leaflets being printed in Yiddish.

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IMMIGRATION INTO THE UNITED STATES.

THE BURNETT BILL REVIVED.

Mr. Burnett has again introduced his Immigration Bill into Congress. The measure, which is identical with the one vetoed by President Wilson last session, contains the famous literary test, which requires all immigrants over sixteen years of age to be able to read from thirty to forty words in any language, including Hebrew and Yiddish.

On January 20th and 21st a "hearing" on the Bill took place in the House Office building, at Washington. According to the report in the *American Hebrew*, Mr. Fitzpatrick, representing the railroad organisations of the country, first put forth the arguments that restriction of immigration would be beneficial to labour purely on general principles. He admitted that the immigrants do not compete with the members of his unions, but argued that these immigrants would prove dangerous in case the conductors and trainmen should desire to enter into other vocations.

Mr. Louis Marshall, of the American Jewish Committee, followed Mr. Fitzpatrick. His forceful, sincere, frank and convincing words seemed to enter the mind and heart of the committee. He pointed out how unjust it would be to slam the door of American opportunity in the faces of those who would ask admission, merely because those already in the country were fortunate to have entered there before them. Mr. Marshall stated that his own mother would have been debarred, as would many others, had this Bill been in effect during the last generation. He pointed out the great eagerness with which the foreigners avail themselves of the schools. "Shame," he exclaimed, "that you intelligent, literate Americans should fear the competition of these unfortunate immigrants who would knock at our doors! Shame that you should not grant them the opportunity they so earnestly seek." He called the attention of the Committee to the fact that the South, with practically no immigrants, and thus with no reasons for such action, was favouring this anti-immigration Bill. The Jews, he said, were forced into their illiterate state by discriminatory laws. The apparent exemption from the literacy test of all those who would come there "*solely* for religious and political reasons" did not in fact exempt, for no one would be able to prove that he desired admission "solely" for these seasons. He suggested that the committee strike out the word "solely" from the Bill and be more explicit in its terms.

After Mr. Marshall, Professor Hourwich clearly demonstrated that there existed no relation whatever between labour problems and immigration. The same problems of labour might and did exist in those countries that had no immigrants at all. He outlined the causes of unemployment and low wages, and showed that they bore no relation to the immigration problem.

Mr. Hourwich was followed by Mr. William Edin, who spoke for the 50,000 members of the Workmen's Circle and pointed out the educational activities of the Jewish foreigners.

The next speaker was Mr. Leon Sanders, of the I.O.B.A. and the Hebrew Immigrant Society. He discussed the unfairness of raising the head tax from four dollars to six dollars and the danger of inserting into the Bill the words "constitutional psychopathic inferiority," which no one could define, and which might, therefore, prove a perilous weapon in the hands of a $1,200 employee at Ellis Island. He spoke of the un-American spirit of the literacy test and asked the members of the Committee to come out openly and assert that they did not desire any more immigrants, instead of hiding under this literacy cloak.

Congressman Burnett and Secretary Morrison were the chief supporters of the Bill.

Among the other speakers against the Bill were the Hon. Burke Cochran, the Hon. Henry M. Goldfogle, the Hon. Meyer London, Assemblymen Shipliakoff, and Dresher, L. E. Levy, of Philadelphia, Miss Grace Abbott, of the Hull House, Chicago, and several representatives of the Italian, Polish and Slovak organisations of America.

GOVERNMENT OFFICES CLOSE ON JEWISH FESTIVALS.

The British occupation of Bassorah (Persian Gulf) which has been wrested from the Turks has given rise to an unprecedented incident. The Military Governor having obtained from the Chief Rabbi a list of important Jewish festivals, has given directions that Government Offices shall be closed in future on the two days of Rosh Hashana, the Day of Atonement, the first two days of Tabernacles, Shemini Etseret, Simchas Torah, both days of Purim, four days of Passover, and both days of Pentecost.

RIGHT OF DOMICILE IN RUSSIA.

[FROM OUR CORRESPONDENT.]

PETROGRAD.

An unexpected incident took place last week at Moscow. With the object of discovering how many non-privileged Jewish refugees had settled in that city an *oblava* was carried out at the restaurants, hotels, and Stock Exchange. About a thousand persons, among them a few Persians and Armenians and an overwhelming majority of Jews, were detained. Over four hundred Jews were released on submitting proofs of their right of residence. Four hundred others were set free in order to enable them to prove their rights of domicile, and the rest are still under arrest. The *oblava* created a painful impression, and the Stock Exchange is contemplating action in the matter, inasmuch as the searches and detentions paralysed business and lowered the dignity of many prominent merchants.

A police inspector at Petrograd has ordered the daughter of the Jewish Hereditary Honorary citizen, M. Lurie, to leave that city and to proceed to her place of registration, Wilna, there to report herself to the police. Evidently the inspector is unaware that Wilna is in the hands of the enemy.

On the other hand, the Ministry of the Interior has facilitated the issue of registration books to Jewish merchants from the war zone for the purpose of travelling in places where Jews are not allowed to reside.

STRONG PRO-JEWISH PETITIONS.

[FROM OUR CORRESPONDENT.]

PETROGRAD.

Prominent non-Jewish bodies have again raised their voices on behalf of our brethren. A conference of merchants at Moscow demanded from the Government facilities for settling the Jews in the Moscow district with the object of stimulating the development of the local fuel production.

The Moscow Theatrical Conference is supporting the demand that the right of domicile of Jewish artists should be extended to all part of the Empire, and that Yiddish plays should not be banned.

The Central Military Commercial Committee has sent a memorial to the Premier, pointing out that the defence of the country demanded that Jewish joint stock companies should not be hampered in the choice of managers, and that they should be allowed to obtain more land outside the urban areas. The Committee complained that the restrictions harassed the mobilisation of commerce for military purposes, and that the Ministry of Commerce did not avail itself of the privilege recently accorded it to exempt companies, which are of great utility to the State, from the anti-Jewish regulations.

FAMOUS RUSSIAN RABBI DEAD.

[FROM OUR CORRESPONDENT.]

PETROGRAD.

The death has occurred at Minsk of the Crown Rabbi, M. Chaneles, one of the most popular communal workers in the Pale. He had filled the post for forty-three years with great success. He was very active lately in the interests of he Red Cross.

JEWISH NATIONALS IN POLAND.

[FROM OUR CORRESPONDENT.]

PETROGRAD.

A strong agitation is being carried on by the Warsaw Jewish Press that at the coming census all Jews should declare that they are of Jewish nationality. At the census at Lodz only 2,170 Jews of the 156,000 residing there stated that they were not of Jewish nationality.

ECHO OF THE BEILIS CASE.

[FROM OUR CORRESPONDENT.]

PETROGRAD.

In view of the coming trial of the famous Russian author, M. Korolenko, for publishing an article during the trial of Beilis criticising the composition of the jury which tried Beilis, Advocate Grusenberg demanded that an inquriy should be instituted into its selection. The Court rejected his request.

Americans and Jewish Rights.

GREAT MEETING IN NEW YORK.

A mass meeting under the auspices of the Jewish Congress Organisation Committee was held in the Carnegie Hall, New York, on January 21st, in support of equal rights for Jews.

The meeting was opened by LOUIS LIPSKY, who declared that it had been called by the Jewish Congress Organisation Committee, "composed of seventeen national Jewish organisations, with a total membership of about half a million of Jews."

Mr. LOUIS D. BRANDEIS, the Chairman, received a great ovation as he rose to address the meeting. He gave the history and objects of the Jewish Congress movement, and declared that it was now demanded of the Jewish people to act in their own behalf.

The next speaker, Congressman WALTER M. CHANDLER, of New York, pledged himself to aid the Jewish cause "in and out of Congress." There was loud applause when he declared that he would present to the House of Representatives any resolution for equal rights for Jews that the Committee might ask him to present. He believed in freeing the Jewish people from all oppression in every land.

Mr. ADOLPH LEWISOHN uttered a plea for equal rights for the Jews, saying that every country which had given them equal opportunity had benefited by it. In demanding their full civil and political rights the Jews were fighting for the higher ideals of humanity, the realisation of which would benefit all people. In seeking to secure full civil and national rights the Jews were asking only justice. There could be no question as to their right to organise and formulate their just demands at this historic hour. No people had ever attained its freedom and equality without demanding its rights and organising to bring about its full emancipation. Jewish dignity and Jewish pride required of them that they made known their wants, that they made a concerted effort to secure the enfranchisement of their people everywhere.

Mayor MITCHELL sent a message saying that equal rights for Jews involved a problem, the rightful solution of which was needed to preserve the honour of the liberty-loving world. The Christian peoples of Europe and America ought to be at one and as one in demanding for Jews equality before the law—no more, no less.

Mr. FREDERICK C. HOWE, Commissioner of Immigration at New York, who was the next speaker, made an impressive appeal for justice to the Jew. Freedom, he said, is to me the most important thing in the world. Without freedom other things are of little importance.

Congressman ISAAC SIEGEL, of Brooklyn, delivered an impassioned address, urging the Jews to organise for an effective declaration of their claims before the peace tribunal. He read letters from Senator James W. Wadsworth, Jr., of New York, and from Senator Miles Poindexter, of Washington, expressing their sympathy and encouragement in the cause of universal equality and liberty.

Letters were also received from Samuel Untermeyer, Rabbi Stephen S. Wise, Dudley Field Malone, and Dr. Louis S. Rubinsohn, of Philadelphia, Grand Master of the Independent Order B'rith Sholom.

A resolution was passed calling upon the nations of the world to take up the cause of the oppressed Jewish people, asking the American Government to use its good offices to secure for the Jewish people their just and full rights, and convening a Congress of American Jews to formulate the wishes of American Jewry.

JEWISH DEAF AND DUMB: AN APPEAL FOR WORKERS.

From Dr. ALFRED EICHHOLZ, 5, Aldgate Avenue, E.C. [TO THE EDITOR.]

SIR,—May I through your columns voice the claims of a section of our community who, by their affliction, are not able to speak for themselves—The Jewish Deaf and Dumb. Our club, the East End Social Club for the Jewish Deaf and Dumb, has been in existence for some fourteen years and is able to point to a successful record of achievement in respect of social, recreative, and educational work. We have been fortunate in obtaining the support of the Jewish community and are not at the present moment in need of money.

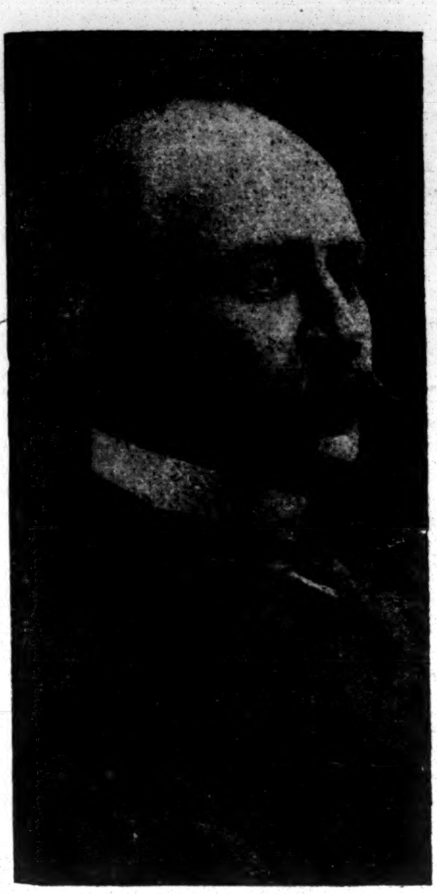
We have, however, a pressing need of a more urgent nature than money—the call for workers. The circumstances of the war, and of death, have deprived us of some of our most valued colleagues, and we are bound to find new helpers if the work is to continue. I realise the difficulty of inducing new workers to take up work of this kind with so many other claims upon voluntary service emerging in connection with the war.

I hope nevertheless that this appeal may strike the heart of one or two workers in London ready to give a couple of hours per week to this highly interesting and satisfying work. I should welcome communications at the above address.

DEATH OF PROFESSOR DR. JOSEPH JACOBS.

EMINENT ANGLO-JEWISH SCHOLAR PASSES AWAY

It is with deep regret that we record the death in New York of Prof. Dr. Joseph Jacobs. He had been ill for a few weeks suffering from an attack of pneumonia, but he was thought to be going on satisfactorily when he died quite suddenly from heart failure. Although Dr. Jacobs had been for some years in America most of his life was spent in this country, where he did the chief part of the work by which he will long be remembered. He was laid to rest in the Mount Hope Cemetery, New York, the funeral being of an entirely private character.



The late Professor Dr. Joseph Jacobs·

Joseph Jacobs was born in Sydney, New South Wales, in 1854, and was educated at the Grammar School there, whence he proceeded to the University of Sydney. He then became a student at the London University, and subsequently went to St. John's College, Cambridge, of which he became Senior Moralist in 1876. Taking his B.A. degree, he studied in Berlin under Steinschneider and Lazarus, and returning to England he became Secretary of the Society of Hebrew Literature and held the post from 1878 to 1884. In January, 1882, he contributed some articles to the *Times* on the persecution of the Jews in Russia, and thus drew wide attention to the pogroms that had occurred there. This led to the formation of the Mansion House (later Russo-Jewish) Committee, of which Jacobs became the Secretary. In 1887, in connection with the Anglo-Jewish Historical Exhibition, he was Hon. Secretary of the Literature and Art Committee and in that capacity with Mr. Lucien Wolf compiled the catalogue of the exhibition. He also, in collaboration with Mr. Wolf, compiled a bibliography of Anglo-Jewish history. In 1888 he undertook a literary journey to Spain for the purpose of investigating the Jewish manuscript sources of that country and later published the results in a volume entitled "Sources of Spanish Jewish History." In 1893 appeared his "Jews of Angevin England" and in 1896 a volume of collected essays on Jewish philosophy and history—many of which had previously been published in the *Jewish Chronicle*—under the title of "Jewish Ideals." He was the first editor of the *Jewish Year Book* which started in 1896. In the same year he visited America lecturing at Gratz College, Philadelphia, and before the Council of Jewish Women. In 1900 he went to New York to act as revising editor of the Jewish Encyclopædia, and he subsequently became connected, as above mentioned, with the *American Hebrew*.

While in England Jacobs did a considerable amount of communal work apart from that directly connected with the Russo-Jewish Committee. He was a member of the Council of the Anglo-Jewish Association and of its Executive Committee, and was also a member of the Conjoint Committee. He helped to found the Jewish Historical Society and was one of the initiators of the Maccabeans, having from its beginning been one of the band of "Wanderers" out of which the Maccabeans grew. In the course of his career in this country he became on intimate terms with some of the most famous of contemporary English writers.

SPECIAL MEMOIR.

BY DR. ISRAEL ABRAHAMS.

The most versatile Jewish writer of recent times has passed away. Joseph Jacobs takes rank with Andrew Lang as one who touched all things, and touched nothing which he did not adorn. Versatility, it is true, must be paid for. Had Jacobs concentrated more closely on one of the many sides of his activities, he might have left us a masterpiece, whereas he has to his account only pieces, not a whole. But what pieces!

Born in Sydney in 1854, Joseph Jacobs came to England as a lad with a great school reputation. At Cambridge he more than fulfilled his promise, taking a high degree, and raising hopes of a brilliant career as a teacher where he had been a student. But the fates decreed otherwise, and denied him the repose of an academic post. For almost the whole of his life he lived by his pen, often experiencing the proverbial hardships and uncertainties of the literary profession, always brave, strenuous, full of plans and ideals.

The most remarkable feature in his work was its absolute originality. The lines he marked out were nearly all new. From the moment when, already an intimate friend of George Eliot, as well as of Leopold Zunz, in 1877 he produced a justification of "Daniel Deronda" to the time when, a few weeks back, he wrote a brilliant obituary notice of Schechter, he proved himself a leader not a mere follower. And this is true of all his manifold literary enterprises. To enumerate these would require a great deal of space; the entries under his name fill many columns in the British Museum Catalogue. But through them all there runs the hall-mark of freshness in point of view. And this freshness may be summed up in the assertion that he had a genuine sense of perspective on the one hand, and what artists (as distinct from men of letters) call composition on the other. He saw things in their true proportions, and he saw them, not as isolated figures, but as parts of a picture.

Thus, for several years, it fell to Jacobs to act as the spokesman of national opinion or some of its greatest literary forces. In the days when the *Athenæum* stood unrivalled as a recorder and critic of English literary fame, Jacobs wrote the obituaries of George Eliot, Matthew Arnold, Browning, Newman and many others. These obituaries were not only the first in the field, they told the truth once for all. Jacobs had an amazing gift of "placing" men, and of placing them truly. Again, his review of the Revised Version of the Bible was as sound in substance as it was rapid in execution. Written in a few hours, it stood out as one of the best reviews of a work reviewed by many of our best critics. And we could easily add to the list of his triumphs of swift, skilful judgment. Whence did this facility come? Partly from his wide reading, but chiefly from his innate power of penetrating below the surface, of looking beyond what won the applause of the moment to the abiding qualities of those who stood high in popular or expert esteem. And he succeeded because his mind was never parochial. He tested by a world-standard.

Let it be recalled that one and the same man edited *Folk-lore* and acted as Secretary of the Hebrew Literature Society (1878-1882); served as Director of the Russo-Jewish Fund (during the pogroms of the eighties) and produced the first volumes of the "Jewish Year-Book" (1896); introduced Oliver Goldsmith while writing weekly leaders for the JEWISH CHRONICLE; discussed the myth of Little St. Hugh, of Lincoln, while translating Gracian's "Art of Worldly Wisdom" from the Spanish; and after helping to start Anglo-Jewish historical research in England, betook himself to America (in 1900) to complete the *Jewish Encyclopedia*. In the science of Folk-lore, as in the periodical bearing the name, Joseph Jacobs did admirably. His edition of Bidpai (1888), of Aesop (1889), Reynard the Fox (1895), Balaam and Josaphat (1896) were all epoch-making. Jacobs shared with Dr. Gaster the merit of re-applying Jewish scholarship to the study of the world's folk-tales. But he did not write solely for the scholar. A wonderful series of popular books was begun by him in 1891, when "English Fairy Tales" was published. Very fortunate was the association of Dr. Jacobs (to give him the title conferred on him by the Columbia University) with Mr. Alfred Nutt. The latter (representing the famous publishing firm of David Nutt) had complete belief in Jacobs, and was ready to publish whatever Jacobs offered, whether the Folk-lore books referred to above or such massive reprints as "Howell's Familiar Letters" or "Painter's Palace of Pleasure," or collections of papers on Totemism and other branches of Biblical archeology. Few friendships have been more fruitful than that between Jacobs and Nutt.

It remains to speak of his "Jewish" work, though allusion has already been made to this. Several of his Jewish books are of first-rate importance. It is so difficult to arrange these in order of merit that the chronological sequence is safest. In 1885, he published his book on the "Jewish Question," a bibliography of the anti-Semitic and pro-Semitic pamphlets issued between 1875 and 1884. Two years after this excellent book appeared, came the Albert Hall Exhibition. Joseph Jacobs and Lucien Wolf compiled the catalogue—and gave the world a compilation of surpassing value. It is freely told how Jacobs and Wolf apportioned by the throw of a coin their respective shares in the subject; the "pre-expulsion" age fell to Jacobs, and the more modern period to Wolf. Lucky toss! For it gave us Lucien Wolf's "Mission of Menasseh ben Israel to Cromwell," and Joseph Jacobs' "Jews of Angevin England" (1893). The last-named work of Jacobs reveals all his virtues and faults. It is full of original ideas, but is marred by carelessness and error. The rapidity which served him so well when summarising the qualities of a Tennyson, was a snare to him when recording the coronation of Richard I. But despite its defects, the "Jews of Angevin England" was a work of great merit in itself, and also of unspeakable value as an impulse to further research. The same features, freshness in themselves and fruitfulness in begetting other work, marked also his "Studies in Jewish Statistics" (1870). Jacobs was one of the first to apply the modern anthropometric system to the Jewish racial characteristics; he was, again, one of the first to apply Galton's "generic portrait" method to Jews; and he, also, saw earlier than most the need of precise figures when estimating the comparative intellectuality of the Jewish people. Then, in 1894, he gave the world a book of a different kind. In 1888 he visited Spain, and six years later produced his "Inquiry into the sources of the History of the Jews in Spain"—one of his best books. In 1876 he gave us his "Jewish Ideals," a splendid exposition of Judaism, both intrinsic and extrinsic, in relation to its inner message and outer scope. Brilliant, original, profound, this may be pronounced his greatest contribution to thought and to literature.

A man of many parts, ready to initiate enterprise and to help on the plans of others, a student, a critic, a historian, a folk-lorist, a delightful teller of witty anecdotes, a loyal and generous friend—he was also one who never shirked his share in his people's burdens. He, as much as anyone else, roused the public opinion of the civilised world on behalf of persecuted Jewry in the eighties. And he remained true to his community's cause. He was engaged at the time of his death in a great vindication of that cause. In 1911 he printed the Synopsis of a nobly-designed treatise to be called "European Ideals: A Study in Origins." Much of it was already written, and the whole is not improbably in a condition fit for publication. Let us hope that this will prove to be the case. For in this work Jacobs had aimed at summing up his many activities, at giving that final expression of himself which must mean so much for us and for the future.

It was said at the outset of this inadequate notice, that Joseph Jacobs had published no masterpiece. But if this book be really complete, then its publication will supply the gap, and present to the world a book worthy of its author at his greatest. None other could have planned such a work, none other can complete it. But there is ground for thinking that he had himself finished it.

His swan-song indeed, but assuredly the key-note to many a new melody. For it was, in Patmore's phrase, his high prerogative to make, not follow, precedent.

A special meeting will be held by the Jewish Historical Society, at the Mocatta Library, University College, Gower Street, on Tuesday the 22nd inst. Mr. Israel Zangwill will deliver an address in memory of Dr. Joseph Jacobs. Dr. Stokes, Mr. Lucien Wolf, and other members are expected to participate in the tribute to Dr. Jacobs.

THE *Jewish World* of Wednesday last published an article by the late Dr. J. Jacobs entitled "Liberalism and the Jews." It appeared originally in the December number of the New York *Menorah* and is an admirable illustration of Dr. Jacobs' literary power and historical knowledge. It is probably the last article contributed by Dr. Jacobs.

OBITUARY.

CAHEN.—M. Emile Cahen, formerly Chief Rabbi of Lille, was killed on Sunday evening by a motor car while crossing a street in Paris, where he resided. M. Cahen, who was seventy-six years of age, leaves two sons, one of whom is Professor at the Lycée Charlemagne, and was brother of the late Mr. H. J. Cahen, for many years President of the Finsbury Park Synagogue.

GOMPERTZ.—Heer B. L. Gompertz, senior partner in the well-known banking house of Wertheim and Gompertz in Amsterdam, died there on the 2nd inst. He was associated with many financial and industrial undertakings, but devoted most of his spare time to the affairs of the Jewish community, in particular to the Girl's Orphan Asylum, of which he was the president.

NEWMARK.—The death took place on Friday of Mr. Harris Newmark, who was well known in the east and north of London for his piety. He was, at one time, warden of the Ain Yankov Federated Synagogue, and was one of the founders of the Chevra Bikkur Cholim connected therewith.

WILLS.

ABRAHAMS.—Mr. Morris Abrahams, of Irving House, Lansdowne Place, Hove, Sussex, left estate of the gross value of £16,741 4s. 11d., of which the net personalty has been sworn at £14,311 8s. 7d. Probate of his will has been granted to Frank Abrahams, of the Marquess Tavern, 32, Canonbury Street, and Eva Abrahams, of 41, Lansdowne Place, Hove, children of the testator, and his son-in-law, Isidor Keizer, of North End Road, Golders Green, Hampstead. The testator gives £1,000, an annuity of £51, his household and domestic effects, and the use of his residence to his daughter Eva; his theatrical manuscripts and books and all rights and interests in plays, etc., to his son Frederick; £50 each to the executors; and the residue of his property to his children Frederick Abrahams, Joseph Abrahams, Annie Woolf, Catherine Woolf, Julia Keizer, Frances Phillips, Lily Simmons, Beatrice Simmons, and Eva Abrahams.

COHEN.—Mr. Philip, Cohen, of 6, Dalton Terrace, Newcastle-on-Tyne, left estate of the gross value of £1,767 2s. Probate of his will has been granted to his widow, Mrs. Pauline Cohen.

ISAACS.—Mrs. Elizabeth Isaacs, of 115, Sudbourne Road, Brixton, and of 41, Great Queen Street, who died intestate, left estate valued at £414 13s. 10d. Administration of her estate has been granted to her husband, Mr. Harry Isaacs.

JEWISH MINISTERS AND JEWISH YOUTH.

From Mr. S. GOLDREICH. [TO THE EDITOR.]

SIR,—"Mentor" has, "Magid-like," annexed to my questions the Scottish "neshoma-chapers" (soul-snatchers), the East End scheme, and the Chief Rabbi. There is some connection between the two latter. The East End scheme convinced me that the clergy of the future must be graduates of a University and holders of the Rabbinical Diploma. I was able to convince my co-workers in the Transvaal of this; consequently Dr. Hertz was called from America to South Africa and there acquired an experience unique among Jewish clergymen. This, added to his intellect and eloquence, eventually led him to the Rabbinate.

But you may retort that this is nothing to be proud of, because the Chief Rabbi, of whom so much was expected, has done nothing yet. I agree. But I do not believe that he will consent to remain merely a figurehead for long. Possibly those who should be his co-workers are more concerned with thwarting him than in thinking and working for the future of our youth. Under such conditions team work is impossible, and without it even Dr. Hertz cannot accomplish much.

After this digression I return to the questions in my previous letter, for I have been asked to state the opinions which prompted them. Here are a few:—

I heard a Public School boy say, "Christian clergymen often visit us, but never a Jewish one, and of Jewish teaching there is none here."

Another said, "he may be a good porger, but as a clergyman he is a farce."

A lady, on inquiring from her clergyman what she should do, was told to "go to shool on Shobbos and keep a kosher house." She has resolved to do neither.

Another lady took religious teaching for six months from her local minister and then joined the Church of England.

A working man said, "he is the best card player in our district and, therefore, I keep away from his synagogue."

A youth just entering a profession said, "he is painfully 'froom' and ridiculously unpresentable."

Another said, "his sermons are school-boyish and his ignorance of modern problems exasperating."

A rather brilliant student said, "they are neither revivalists, men of action, nor men of the world."

Another stated that, "they are neutral on all intellectual questions and therefore are neuters."

Whilst another said, "he sticks to his job but does not fill the position, and, worst of all, he does not see that there is a position to fill."

During the last eighteen months our young people have thought and sorrowed much and have been compelled to face the eternal verities. They are in the mood to learn, to sympathise and to work, but little is being done for them because it is painfully evident that our clergy are intellectually, spiritually, and socially out of touch with them. Many of their seniors they regard with respect, affection, and devotion; of the Jewish clergy, however, they, with one exception, speak with indifference or even derision.

We, of the older generation, must decide before we pass away, and before it is too late, whether it is better to lose our youths or to change our clergy.

EDINBURGH JEWS
AND THE
MISSIONARY-TAINTED FUND.

A DEPLORABLE STATE OF AFFAIRS.

CONVERSIONIST ACTIVITY.

We regret to observe that a state of affairs has arisen in the Edinburgh Jewish community in reference to the Russian Relief Fund organised by Mr. Leon Levison, which we cannot but regard as otherwise than deplorable.

The President of the Edinburgh Jewish Representative Council is Mr. Isaac Fürst, S.S.C., J.P. He appears to be a personal friend of Mr. Levison, and we understand was responsible for introducing the latter to the London Jewish Committee, urging the arrangement of co-operation which has now been put an end to, and largely making himself responsible for its being entered into. He was present, so we believe, at the Conference with the members of Mr. Levison's Committee to which Mr. Schiff referred in the letter we published last week, and so was fully acquainted with the views of the London Committee on the subject, formed upon the information they had, as to the character of Mr. Levison's organisation.

On the 24th ult. we received a communication from the Edinburgh Representative Council, signed by Mr. C. I. Michaelson, stating "that at a meeting of the above Council on the 9th inst., the following were elected to join the Executive Council of Mr. Levison's Russian Jews' Relief Fund, viz.: Mr. L. Liverman, Treasurer of the Board of Guardians, Mr. C. I. Michaelson, Hon. Secretary and Treasurer of the Jewish Representative Council. At a meeting held on the 23rd inst., at which Mr. Furst, S.S.C., J.P., presided, the election of the above-named gentlemen was reviewed in consideration of the circumstances which had arisen in the interval. The Council, after an exhaustive discussion, confirmed the election, by a large majority. The Chairman refrained from influencing the Council by his non participation in the discussion, but preferred to leave it entirely to the judgment of the members of the Council, and they, by their clear vote, gave evidence of their strong sympathy with the unmistakable objects of the Russian Relief Fund established in their midst by their fellow-citizens."

We did not publish that communication for two reasons. In the first place, we were aware of the meeting that had taken place in London between representatives of the Jewish Relief Committee and those of Mr. Levison's organisation, and the terms which the former had formulated, whereby they could continue their co-operation and to afford the patronage of some of our leading Jews, and we were anxious not in any way to prejudice the negotiations then pending. We thought too, that in all probability the action taken by the Edinburgh Representative Council would be reviewed in the light of any decision to which the London Committee might finally come.

In the second place, however, Mr. Michaelson's letter contained a statement that to say the least was not ingenuous. It declared that Mr. N. Simon, B.L., who had been Hon. Secretary and Treasurer of the Edinburgh Jewish Representative Council, had resigned so that he might get "a badly-needed rest." We knew, and we should be surprised if Mr. Michaelson did not know, that Mr. Simon resigned because of the decision of the Council to send representatives upon Mr. Levison's Committee.

We are informed that since the date of the communication above referred to Mr. Liverman has resigned as a representative on Mr. Levison's Committee, and if this be so it is significant that no official statement of the fact has been sent to us.

We have now received a further communication from Mr. Michaelson, signed as Hon. Secretary of the Edinburgh Jewish Representative Council (but not on the official note-head of that body) dated the 7th inst. It states that a meeting of the Edinburgh Jewish Representative Council was held on the 6th inst., Mr. Isaac Furst, S.S.C., J.P., in the chair, when the attitude taken up by the JEWISH CHRONICLE in connection with the London Committee for the Relief of the Russian Jews was carefully considered and duly discussed. "It was felt that the JEWISH CHRONICLE had unjustifiably carried on a campaign which had for its object to force a complete severance between the London Committee and the Edinburgh Russian Jews Relief Fund. We deeply deplore this attitude of the Jewish Press (it continues) and respectfully call upon the CHRONICLE to publish the information contained in our last communication of the 23rd ult. We consider it undignified and totally against Jewish interests to suppress the truth."

Having regard to the conduct in this matter of the Council and their President, Mr. Fürst, their charge against the JEWISH CHRONICLE for desiring "to suppress the truth" is in all the circumstances astounding. At the meeting referred to by Mr. Michaelson, he informs us the following resolution was adopted unanimously:

> We, the Edinburgh Jewish Representative Council, deprecate the attitude adopted by the JEWISH CHRONICLE towards the Edinburgh Committee of the Russian Jews Relief Fund. We are of opinion that a groundless campaign such as the JEWISH CHRONICLE has indulged in tends to create mischievous and undesirable feelings among non-Jews towards Jews. Further, that we are convinced that the motives of the Edinburgh Committee of the Russian Jewish Relief Fund are purely humanitarian and in every respect laudable and free from any missionary propaganda.

In view of the conclusion come to by the Jewish War Victims Relief Committee, the value of the asseverations made by the Edinburgh Representative Council as to the nature of Mr. Levison's Fund can be easily estimated. Indeed the whole character of their proceedings can be judged by the fact that Mr. Michaelson ends his letter with a threat that if we do not publish the report he sent, he was instructed to say that the Council would "submit the whole correspondence to non-Jewish papers."

What object these gentlemen have in thus defiantly flouting Jewish public opinion by continuing closely to co-operate with those engaged in missionary work among Jews may appear to our readers as a mystery. To us the matter is quite simple. Mr. Levison and others connected with the missionary work in the City are influential persons, and they have used their position to ingratiate themselves with the Jews there. As someone well put it of Mr. Levison, "to the poor Jew he offers bread and to the influential Jew he offers or holds out the promise of

honours'"—that is of course municipal and social distinctions and such like. Whether Mr. Levison exercises a more tangible influence on certain Jews in Edinburgh we are not aware. But frankly we are not without suspicion on the point.

As to what Mr. Levison is, and the character of his organisation, however, there can be no reasonable doubt. Mr. Levison is a converted Jew, and, according to an autobiographical pamphlet issued by him, was born in Safed and was baptized in the Barclay Church, Edinburgh, by Dr. Hood Wilson on the 16th June, 1901 We feel it necessary to state this, because from more than one quarter we have learnt that Mr. Levison has assured coreligionists that he has never proselytised. So far as the Edinburgh Committee is concerned, its membership, with a few exceptions, will be found to be identical with the Edinburgh Jewish Medical Mission (36, Chalmers Street), of which Mr. Levison is the missionary. Is it possible for our coreligionists to believe that Mr. Levison's fund is "free from any missionary propaganda?" Can there be any doubt that the association with such a body as that of the Jewish Representative Council must be "mischievous and undesirable?"

That this is the view of a large section of Edinburgh Jewry is evident from the very stormy proceedings which took place at a meeting called to promote the Russian Jewish Relief Fund and held a few days ago at the Graham Street Synagogue. There for the first time some of those present were informed of the co-operation with Mr. Levison of the Jewish Representative Council, and so indignant was the feeling evoked that the meeting adjourned, so we are told, without being able to arrange for any local committee to aid in the collection of aid for our stricken brethren in Russia. At that meeting Mr. Liverman announced his resignation from Mr. Levison's organisation, and very angry words passed, Mr. Fürst declaring that he was associated with the committee, which we have all along denominated as missionary-tainted, in his private capacity and not as a member of the Representative Council.

The Edinburgh Jewish Young Men's Association held a meeting on Sunday and adopted unanimously the following resolution:—"That this body strongly protests against the action of the Edinburgh Jewish Representative Council in electing representatives to act on Mr. Levison's Polish Jews' Relief Committee, as being opposed to the sentiments and feelings of the Jewish community of Edinburgh."

A similar resolution was passed on Sunday by the local Jewish Socialist Labour Party, Poale Zion, as follows:—"That we the members of the Edinburgh Jewish Socialist Labour Party—Poale Zion congratulate the London Central Relief Committee on its noble action in withdrawing its representatives from the Polish Missionary Relief Committee; and we appeal to the Edinburgh Representative Council to follow that noble example."

A representative council that does not represent is clearly an anomaly, and if the Edinburgh Jewish Representative Council has forfeited its essential function the gentlemen who at present constitute it have only one honourable course before them. In any case they have most certainly travelled beyond the object for which they were elected by linking themselves up and through them linking up Edinburgh Jewry with a missionary-tainted body, the leading spirit of which is a converted Jew, the paid missionary of a conversionist organisation.

A branch of Mr. Levison's organisation was established in Manchester at Deansgate, and conformably with the view of the nature of that organisation which was first taken by the London Committee, Rabbi Dr. Salomon, Dr. Dulberg, and Mr. Davis, joined the local Council. These gentlemen at once retired upon hearing of the decision come to by the London Committee.

At a meeting of the Hightown (Manchester) Branch of the Committee of the Manchester Polish and Palestinian Jews Fund, as reported elsewhere, it was decided to address a letter to the Editor of the JEWISH CHRONICLE on the attitude it had taken up towards the co-operation with the Edinburgh Fund. The following is the text of the letter, which is signed by Rabbi I. J. Yoffey as chairman:—

> At a general committee meeting of the above branch a unanimous resolution was passed to place on record our admiration and high appreciation of your excellent endeavours to influence our communal leaders to put an end to their co-operation with the missionary Edinburgh Fund. Such an achievement reflects the highest credit on you. An event like this will remain for ever in the annals of the Jewish history.
>
> It shows your ardent love for the preservation of the honour of our people and your fearlessness in expressing your opinion and bringing to bear criticism whenever the national dignity of our people is at stake.
>
> With the greatest possible pleasure I beg to convey to you my personal appreciation as well as that of the committee.

MISSIONARY WORK IN RUSSIA.

Speaking last Monday at a meeting of the Birmingham Ministers' Union on the subject of "Judaism and Proselytism," the Rev. A. Cohen, B.A., after tracing the attitude of Judaism to the reception of converts in different stages of its history, dealt with the proselytising activity of Christians among Jews. He denounced the exploitation of the Jewish artisan's distress, and in particular the propaganda among children. Mr. Cohen's description of the activities of missionaries among the Jews in Russia was listened to with profound interest, and his remarks were frequently punctuated with cries of "shame." In the course of the subsequent discussion, Dr. Rendell Harris, Professor H. G. Wood and other speakers expressed their loathing of the methods adopted by proselytisers among Jews, and urged that the widest publicity should be given to what was proceeding in Russia, because the subscribers to the fund were entirely ignorant of the discreditable manner in which it was being administered.

CONVERSIONIST ACTIVITY IN AMERICA.

Judging from the following article which appeared in the last number of the *American Hebrew*, the quickening of perversion enterprise is not confined to this country. It doubtless reckons that a large number of harassed and poverty-stricken Jews will be forced to America as a result of the war, and is evidently preferring for the "rich harvest," to employ their own expression, to be gathered from the misery and the sorrow of our people, the missionary's most favourable field of enterprise. Our contemporary writes under the caption, "The Revival of Conversionism," as follows:—

> One had hoped that conversionism was dead or at least moribund. It is true that there are certain funded properties, the returns of which are by the law of bequests to be devoted to the conversion of Jews to the particular form of Christianity which the decadent regarded as the exclusive religious truth. While these funds continue in existence there will doubtless be persons willing to apply them to the ostensible object of the bequest, and however much we may despise the persons thus engaged one has to allow that even such persons have a certain right to exist.
>
> Apart, however, from these considerations, we were hoping that even evangelical Christianity had reached a stage of good taste and good sense in this matter, which would prevent any further attempts to make bad Jews into worse Christians. The experience of one hundred years, during which vast sums have been expended in this form of manufacture or, perhaps, one should say, garbage collection, ought to convince people that the game was scarcely worth the very expensive candles that have been lighted to illumine it. Various estimates have been made as to the cost of making one Jewish convert, ranging between twenty and forty thousand dollars per "soul," and few would grant that the results in the majority of cases correspond even in psychological value to the expenditure made. In the few cases where the "soul" thus captured was worthy of any distinction the result has almost invariably been not one of "conversion," but of straightforward adoption by the person in question of a faith which he did not believe in but which was the key to social success.
>
> Quite apart, however, from the enormous waste involved in conversionist movement, its bad taste is as conspicuous as its want of common sense. Of course, at the root of every creed is the belief that it is the sole or the most efficient road to salvation. But if that is to lead to attempts to converting all the rest of the world to that particular creed, there would be no limit to the fights for a soul which would result between the different creeds. Any arguments in favour of Christians trying to convert Jews might be applied to converting Christians to Judaism, Islam or Buddhism. That would indeed be turning the tables on the conversionists and perhaps the best answer to conversionism. But so far as Judaism is concerned, it has always recognised that the "Pious of all creeds have a place in the world to come," and therefore has no need to attempt to save the souls of its neighbours. If Christians are not so liberal or tolerant in this regard, why should they attempt to convert Jews to the more intolerant creed? The religious self-sufficiency involved, the sordid and underhand methods applied, the non-religious motives brought into play, the absence of reverence or consideration—all these combine to make conversionism one of the most repulsive movements known in the history of religion.

MR. ZANGWILL'S VIEW.
ATTACK ON THE JEWISH PRESS.

[COMMUNICATED.]

Mr. I. ZANGWILL was the chief speaker at the Queen's Hall where a concer and ball were held last Saturday evening under the auspices of the Belgian Young Jews' Committee.

In the course of his remarks, Mr. ZANGWILL gave a lurid picture of the terrible plight in which the Jews found themselves in Russia. He gave numerous instances of atrocities committed on Jews, and mentioned in particular several cruel incidents that had come to his notice. This all went to show the valuelessness of Jewish life and Jewish property in Russia. Mr. Zangwill read extracts from the proclamation by President Wilson authorising the holding of a Jewish Relief Day in aid of the Jewish war sufferers, such a proclamation being unprecedented in history, and also the resolution of the Labour party at the Annual Conference in Bristol in which they ask for equal rights for the Jews. Mr. Zangwill regretted the attitude of the Central Committee in severing its connection with the Committee of the Edinburgh Fund which was established to collect money for the Relief of the Jewish War Victims in Russia because of its missionary elements. He condemned the Jewish Press for the heated agitation n connection with that question, pointing out that it was causing *Rishus*. He also pointed out that the JEWISH CHRONICLE was inaccurate in stating that the great sum collected by America on behalf of Jewish sufferers came from Jews. Christians, too, had participated in the collection.

Commenting on Mr. Zangwill's observations, the *Jewish World* published the following in last Wednesday's issue:

> Taking the opportunity of a concert and ball held at the Queen's Hall on Saturday evening, Mr. Zangwill delivered an address, a main purpose of which appears to have been to attack the Anglo-Jewish Press. He founded himself on such a quibble as the fact that the Jewish papers in this country had inaccurately reported the response to the appeal for the Jewish victims of war in America by calling it a Jewish collection, whereas many non-Jews were among the donors. It is curious that Mr. Zangwill cannot discriminate between a "collection" and a "subscription." Although non-Jews subscribed, the collection was, of course, Jewish. Another stick which, in default of anything more substantial, Mr. Zangwill employed, with which to beat the Anglo-Jewish Press, because we suppose it refuses to take Mr. Zangwill entirely at his own estimate in all things, was its attitude in respect to the missionary-tainted Scottish fund for the Relief of Russo-Jewish War Sufferers. Mr. Zangwill is afraid, so he told his audience, of the creation of *rishus* or anti-Semitism if Jews refuse to associate themselves with and to patronise perversion efforts. So that, according to the author of the "Children of the Ghetto," Jews, whose world-position of moral weakness no one has more insistently deplored than he, must bend and whisper humbly to their direst and most insidious enemies in case they curry disfavour by refusing to accept help from those bent upon their undoing; help proffered for the very purpose of undermining their self-respect. This is a truly Zangwillian position and would be entirely laughable had it not been adopted for a pretty obvious purpose, which makes it sad—sad if only because it is so absolutely futile. It, however, is just one of those things which reveal the extent to which Mr. Zangwill can be rightly deemed to represent true Jewish views and sentiment.

A DOUBLE BAPTISM.

Incidental to this subject the *Jewish World* also publishes details of a double baptism of two English Jewish lads which took place at the end of last month at St. Paul's Church, Onslow Square. A feature of the ceremony, which was performed by Prebendary Webb-Peploe, was the presence of the father of the boys, described as "the Jewish father of the converts." The Prebendary, in the course of the ceremony, explained that the lads had "passed into the charge of the Barbican Mission to the Jews, and were placed in the Mission's Home at Mitcham" "by full permission of their parents." The *Jewish World* adds that "this double baptism addresses some very awkward questions to us Jews. There must be a screw loose somewhere in our communal organisation for this sort of thing to be, and there must be a bigger screw loose when this sort of thing is, and yet the circumstances surrounding it are utterly unknown even to our spiritual guides whose business it should be to shield the souls of their flock from the snare of the perverter. To comfort ourselves, as many of us probably will, by supposing that these young boys were sold to the missionaries, does not exonerate us from responsibility in the matter or lessen the shame of it which we ought to feel."

Jewish Prisoners in Germany.

LIGHT AND SHADOW.

MAKING THE BEST OF IT IN RUHLEBEN CAMP.

Some hundreds of Jewish "alien enemies"—from the German point of view—were caught by the war, in Germany, when it broke out, and there they have, for the most part remained until this day.

As will be seen from what follows, some of them have had to endure great hardships, but, on the other hand, they have, in common with their non-Jewish fellow-prisoners, put a brave face upon the situation and have the appearance, at all events, of taking their restraint as good naturedly—and even jovially—as the circumstances permit.

A LONDONER'S BAD TREATMENT.

The darker side of the internees' experiences is revealed by the statements made to a representative of the JEWISH CHRONICLE by Mr. Sallust Littauer, an English-born Jew, residing at 9, Summerfield Avenue, Queen's Park, who has returned from Germany, where he had been interned for many months.

The report which Mr. Littauer brings of his treatment by the German authorities makes a painful narrative. He states that he went to Berlin for a holiday on July 31st, 1914. When he reached there the city was in a ferment owing to the imminence of war. He accordingly went to the British Consulate and obtained an emergency passport. But he was told that it was out of the question for him to return to London and that he must remain for three or four days until the mobilisation was over.

On August 4th, war was declared and the next day, at 8.30 a.m., Mr. Littauer went by instructions to the British Consulate for protection. Outside the Consulate were fifteen other Englishmen lined up in two's, and guarded by armed police. Mr. Littauer asked to see the Acting Consul (Mr. Charlton), but he was seized by two detectives, who warned him that he would be shot if he tried to escape. They searched him, relieved him of all his valuables, and then detained him for two hours.

Subsequently, he was brought out and taken, at a quick march, to a town hall. There he was examined and, after further detention, informed that if he signed an undertaking to be of good behaviour, he would receive permission to remain in Berlin on condition that he reported himself every three days. This Mr. Littauer did and he was released.

SOLITARY CONFINEMENT.

On the twentieth day, however, he was informed that the paper he had signed was useless and that he was to go to Alexander Platz and get a special permit. There he again obtained his freedom on a guarantee given by a friend. Two hours later he was again arrested and kept in custody for eight days. During that time he remained in solitary confinement, insufficiently fed, and undergoing terrible hardships.

On the 28th of that month, however, a certain business house stood security for him, depositing £500, and he was once more released with a special permit, and on the old condition that he was to report himself every three days

AROUSED IN HIS BED.

On November 6th he was suddenly aroused in his bed at half-past six in the morning and taken to the Charlottenburg Police Station. He was then brought to Alexander Platz Station and entrained for Ruhleben. "There," to use Mr. Littauer's own words, "I was quartered in a miserable horse-stable. It was very dirty, without light, and damp. There were six of us in each horse-box.

THE EMIGRANT STATION.

"We remained there for a fortnight. Then, one day, some four or five orthodox Jews came to the camp. They asked for kosher food. All Jews were, therefore, ordered out and told to fetch their belongings and line up. Then, 'quick march' to the emigrants' station. I never want to see such a place again. It was a big, dirty room, with straw-covered floor and crowded with people of all kinds—a downright hell! We were kept in the courtyard of the station for two hours in a pouring rain and then told to go into bed. But there was no bed and so we lay on the floor—343 people huddled together—a horrible sight. I lay next to the famous Yiddish comedian, Gusofsky.

PUZZLE—FIND THE MEAT.

"Two days later they served us with Kosher rice and meat. Puzzle—find the meat! The food was tainted, and those who ate it were seized with terrible cramp. The cries of the sick people were heartrending.

"Well, we were kept in this place for two or three weeks, and I did not take off my clothes for at least a fortnight. One morning they called for twenty of the strongest to go to the camp and clear out Barrack 6. This was afterwards our home for many weary months. Again, no beds were provided—only the dirty straw which we had to take from the emigrants' station. The place was over-run with mice, spiders, lice, and every kind of vermin. Subsequently, we were given sacks and told to fill them up with the foul and damp straw and use them as pillows. Even those things were positive luxuries to us. The only covering we had was a rug, and that was taken away later on.

"After a time we were ordered to go to Spandau to fetch beds. We lugged the bedsteads back to the camp. But we were comforted with the thought that they were for our own use. When we got back, however, the under officer, a brutal ex-policeman, named Pempelfort, shouted to us 'Verdammte Judenpack ("Damned Jew gang") leave those beds alone. They are not for you!' And so we had to go without them. "Later on we had to fetch other beds. They were dirty, and inferior to those supplied in the camps where the non-Jews were detained. Indeed the Jews had a terrible time. If anything went wrong the blame was always laid upon them."

SICK.

On March 24th Mr. Littauer was taken ill with influenza, and ordered to the camp hospital. After a stay there of two weeks he was taken back to the camp as convalescent, though he states that he was in a worse condition than before he entered. He grew gradually worse, and at the end of June was ordered to the hospital, on the railway station, for critical cases. There he continued for four days, after which he was removed to Dr. Weiler's sanatorium. This institution Mr. Littauer describes in the severest terms. Among other things, he states that English patients have been placed among madmen in the lunatic asylum which the doctor also owns, although they were perfectly sane. Mr. Littauer speaks in the strongest language about the overcrowding, dirt, neglect, and inadequate treatment which patients met with in the sanatorium. The food consisted of liver sausage sandwiches, which the patients could not eat, tea without milk, and artificially sweetened, poor soup, once or twice a week, hot blood sausage and sauerkraut, and one day a week lung hash. Without the parcels from home the sick people could not have survived.

EXCHANGED.

On November 27th Mr. Littauer had a severe heart attack and was "given up." Two days later the American Ambassador was sent for and he endeavoured to get Mr. Littauer exchanged as medically unfit. On December 6th, at five in the morning, Mr. Littauer was brought by three armed soldiers and after a mile walk taken to Ruhleben. He was relieved of woollen articles, rugs, papers, and everything of value, receiving paper in exchange for gold and silver coin.

Next he was marched to Spandau Station, in company with a number of others, and taken to the Emigrants' Station. From there he journeyed homeward. At the frontier the £25 he had about him was taken away. Mr. Littauer asked for a receipt, but was told that the money would be returned after the war.

"Don't you trust the German Government?" he was asked; but he prudently refrained from answering the question. At Gennep, the first Dutch station, he was received by the Dutch and, in his own words, "treated royally." The same happy experience befel him at Flushing.

Under more humane and tolerable conditions Mr. Littauer is now recovering from his illnesss.

A NOVEL CONGREGATION.

A less repellent view is given by Mr. D. B. Stanhill, B.Sc., who was released from Ruhleben, and who has afforded an interview to a representative of the JEWISH CHRONICLE.

Mr. Stanhill stated that there are about 200 Jews at Ruhleben and probably 100 more not officially known as Jews and locally described as "Unitarians."

"When we came to Ruhleben," he said, "the question of Kosher food immediately arose. Many of the prisoners hailed from Frankfort and had been members of the Orthodox Adass Yisroel Congregation there. A letter was addressed to Dr. Munk and Dr. Hildesheimer, the leading Rabbis of Berlin, who at once took the matter in hand. To facilitate matters it was found necessary for all the Jewish prisoners to live together. There was a general roll call and all Jews were ordered to step out, but there was not a very general response. A second assembly was held and those Jews who failed to fall out were threatened with seventy-two hours in the cells on bread and water. About 220 Jews were segregated by this means. They were at first transferred to the Emigrants' Railway Station which was not nearly so comfortable as Ruhleben, but they were afterwards brought back to the racecourse and were grouped together in Barrack No. 6."

"Kosher food is brought from Berlin every day by motor-car and arrives hot, an arrangement which the Jews greatly appreciate. Life is rather primitive at Ruhleben. The dinners are served in bowls which are filled as the prisoners march up in procession and they eat with a spoon which during the day time is generally kept in the lapel of each man's coat.

KOSHER FOOD.

The task of providing kosher meals for the Jewish prisoners is no light one. Kosher meat in Germany costs about 2s. 6d. a pound, and the cost of providing the kosher meals at Ruhleben is about 6,000 marks a month. Towards this the prisoners contribute about a thousand marks a month, the German Government allows roughly two thousand marks, and the British Government six hundred marks. This leaves about £100 a month to be found. The Adass Yisroel community is quite a small one, and it has found all the voluntary workers who look after the preparation of the meals. Some assistance has been given from the fund raised by the Chief Rabbi and the Haham, and a contribution from the London Lodge of the B'nai B'rith. There is still, however, a considerable deficit, and an appeal to the United Synagogue brought a letter to the effect that the Act of Parliament did not allow of its funds being utilised for this purpose. Before I left Ruhleben there was some hope that the chief congregation in Berlin would make a contribution, as several of those interned had been members of it and had paid their dues as such."

Mr. Steinberg expresses the gratitude felt by the Jewish prisoners at Ruhleben to the Adass Yisroel Congregation in Berlin and Rabbis Dr. Munk and Dr. Hildesheimer, for the fraternal way in which they have ministered to the religious and ritual needs of the prisoners.

A QUAINT SYNAGOGUE.

Provision was also made for religious services.

"At first," said Mr. Stanhill, "services were held in the boxes (horse boxes about 10 ft. square!) of various prisoners, and the more pious were very regular in their devotions, some of them even risking '72 hours' arrest' for using lights for Habdallah. About Passover time a small wooden Synagogue was erected at a cost of only 700 marks. Several of the prisoners devoted days of work to the decoration of this little place of worship, which was only 15ft. by 20ft., and many novel devices were adopted for its embellishment. Two columns which form part of the architectural features of the building were composed of pine-apple tins, and the chandeliers were made of sardine tins and match boxes. The walls were covered with paper and artistically embellished. The Synagogue accommodates about 40 persons, which suffices for ordinary purposes, but the High Festival Services were held in the Grand Stand Hall, which can accommodate from 400 to 500 persons. The prisoners have no professional Chazonim, everything being done by amateurs, and there is a good deal of rivalry for the office of Reader. I fear that all the essential qualities were not combined in any one person, the attributes of piety being concentrated in one class of Reader while vocal qualifications were present in another. No Jewish Congregation is complete without some internal controversy, and the one which livened our community the most was that which raged round the name of the congregation. It was at first called חברה מתיר אסורים, but it was held by some that we were not prisoners, so to speak, "within the meaning of the act." Eventually it was decided to refer the matter to the Berlin Beth Din, which, before arbitrating, made us solemnly promise that we would abide by their decision. They decided that the name of the congregation should be חברה עזרת בצרה, a picturesque appellation with which we were quite contented.

AN OLIVER TWIST INCIDENT.

"I may mention that the membership ofthe congregation was 2½d. a month, a seat rental which will no doubt excite the envy of members of the United Synagogue. As there were no expenses, this income sufficed for all our needs. I should mention that Minyan was always obtainable, the congregation sometimes acted in a corporate capacity, and I may mention one instance of this. The Ruhleben Dramatic Society proposed to give a performance of "Oliver Twist." We made representations to the Society and the performance was abandoned although all the costumes had been procured. Shortly before I left lectures on Jewish subjects were delivered regularly in the synagogue, and the synagogue was placed at the disposal of the Camp school and of certain Camp societies such as the Philosophical Society.

"By an arrangement of entering the Beth Din decided that the building might be used for secular purposes, and that non-Jews might enter uncovered though Jews were required to wear their hats. The Jewish prisoners generally take a prominent part in the general life of the Camp and help to make the time pass as pleasantly as the rigours of an irksome confinement would allow."

THE LIGHTER SIDE.

It would appear, indeed, that a gallant effort is made to minister to the lighter side of Ruhleben life and even to give it an appearance of positive merriment at times.

We catch glimpses of these efforts in the magazine entitled "In Ruhleben

Continued on page 21.

THE RUSSO-JEWISH WAR-VICTIMS.

MEETING IN THE EAST END.

THE DUTY OF ANGLO-JEWRY.

A large gathering crowded all parts of the Pavilion Theatre, Whitechapel, on Sunday afternoon. The meeting was held in connection with the fund that is being raised for the benefit of the Jewish sufferers in the Russian and Polish war zone.

Lord SWAYTHLING, Treasurer of the fund, who presided, read the following letter from Mr. Leopold de Rothschild, the President :—

DEAR LORD SWAYTHLING,

I shall be very grateful if you will kindly express to the meeting on Sunday next my great regret that I do not feel able to attend, since after a week of work in the City, a rest seems necessary for me. There are two things in connection with our fund for the relief of the Jewish sufferers by the war to which I should like to refer. The one is the manner in which the people of the East End have supported it. It is not the first time that I have had reason to admire their splendid sympathy and their generosity when their feelings had been touched by the misfortunes of their coreligionists in other lands. I should like also to pay my tribute of gratitude to what our colonies have done. All will agree that they have responded nobly.

With best wishes for a successful meeting in so good and urgent a cause,

I remain,

Yours very truly,

LEOPOLD DE ROTHSCHILD.

The CHAIRMAN said that he would like to associate himself with that expression of gratitude, not only to the East End of London but to the Provinces and Colonies for the magnificent way in which they had responded to the appeal made by the Committee. That meeting was intended not solely and only for the East End of London, but was intended also as an appeal to the West, North and South, the Provinces and the Empire. One of the objects of the gathering was to call attention to the close union between the Fund for the Relief of the Jewish Victims of the War in Russia and the Central London Committee for the Relief of the Polish Jews. From that day onward all official receipts from the combined Committee would either bear the signature of himself or of Mr. Otto Schiff, and would contain a portrait of their President, Mr. Leopold de Rothschild. Specimens of these receipts were to be obtained at that meeting, and they would be a guarantee that the money would be properly applied. He had received during that week two letters from Baron Gunzburg, President of the Petrograd Committee which acted as the distributing agents in Russia. In the first letter he wrote that the Russian Government in certain large districts where there were a large proportion of Jewish refugees were providing kosher meat for the benefit of all classes so that the Jews could partake of the food provided freely. In the second letter the Baron reported that in certain large districts the Government had not been able to provide sufficient food, and the Petrograd Committee had had to relinquish some of their cherished schemes for the permanent benefit of the Jewish refugees in order to meet their immediate wants in the shape of food. This was a pity, because the Committee in London were hoping that more permanent relief might be given. But this fact could only spur them on to renew their efforts to first meet the immediate needs and provide larger funds for permanent assistance. His late father used to tell him—he did not know whether he had Rabbinical authority for it—that one of the great objects of the Day of Atonement was that every Jew and Jewess during the day suffered the pangs of hunger and were therefore made more sympathetic towards those who were really hungry on more than one day of the year. In this case, judging from all the letters received by those who had correspondents with Russia, they knew that their coreligionists there were hungering and were also suffering from another form of physical pang, that of cold. The Jewish refugees were ill-fed, ill-clothed, and were compelled to find shelter where they could. He appealed to them to continue and increase their efforts on behalf of their poor brethren. (Cheers.)

The CHIEF RABBI said that that was the second time he had spoken in that hall and the fourth occasion that he had been called upon to address a large meeting called for the purpose of helping their suffering brethren in the war zone. He felt, however, that the honour of British Jewry was at stake, and it was for him to convince them and the larger audience that would be reached through the newspapers that there was a sacred duty confronting them and that very much more must still be done if they were to discharge their obligations to their suffering brethren. To realise what British Jewry should do he invited them to glance for a moment at the manner in which the Jewry in the United States had faced and grappled with this problem. When fifteen months ago, a few weeks after the outbreak of the war, tales of distress in the Polish provinces reached America various private attempts at relief were made. These were started all over the country, usually from the poorest classes and gradually a sum amounting to about £300,000 was collected in the United States for the benefit of the sufferers in the war zone. Some months ago the leaders of American Jewry realised that a sum like £300,000 from a population of three million Jews was hopelessly inadequate. They felt that the fund would never grow as it ought to grow, and that moneys commensurate with the evil would not be collected unless the wealthy classes could be interested in the movement. A new committee was organised, and it was decided to hold a general mass meeting for this cause towards the middle of December. Only a few days before his death Dr. Solomon Schechter was asked either to be present at the meeting or to send a message. He (the Chief Rabbi) wished to quote one or two sentences from the message from this appeal from the grave sent to the meeting by that great scholar. He spoke of the sacrifices that the poor had made, and went on to say :—

Unfortunately this cannot be said of our better situated classes whom the Lord has blessed with wealth and with all the good things of this world. Many, it is true, have made smaller or larger contributions, but none, almost, has responded in the way hoped for, considering the fortunes this class commands, on the one hand, and, on the other hand, the terrible dimensions of this disaster. It is not for me to pass judgment upon my people, but I cannot refrain from remarking that it would seem to me that we have not realised the greatness of the disaster which has overwhelmed our people, nor have we comprehended the full extent of our duty.

This was absolutely true. Only the relatives of those suffering in the war zone had realised what was happening there, and when this new committee appealed to the large Jewish public and to the non-Jewish public and acquainted them with the facts the response was encouraging. At the meeting to which he had referred, in the course of one evening no less than £160,000 was collected. The meeting determined that during 1916 the sum of £1,000,000 should be New York's contribution towards the amelioration of that vast ocean of suffering. (Cheers.) The effect of that meeting was educational. Tens of thousands of Jews and non-Jews heard of what was going on. Speeches were delivered by the Bishop of New York, United States Senators, Presidents of Universities—and these addresses opened the eyes of the Jewish and non-Jewish public. The Chief Rabbi went on to say: This is not a political meeting. Nothing is further from the objects of this gathering. We know

THERE ARE TWO RUSSIAS.

There is the Russia of the future, the Russia of democracy, the Russia of freedom, and everything that is good and noble in Russia belongs to that class. That Russia is heart and soul with us and with the suffering Jews in this ordeal, in this martyrdom. Thus recently at Petrograd a non-Jewish Committee was formed, with Count Tolstoi, ex-Mayor of Petrograd, as President, to help the suffering Jews in the war zone. But it is criminal to hide the fact that there is, unfortunately, besides this Russia of Tolstoi, the Russia of Ivan the Terrible, and a great deal of the woes in the war zone are attributable to this dying Russia. Proceeding, the Chief Rabbi cited a passage, quoted at the New York meeting by Senator W. J. Stone :—

Seven million Jews—a population exceeding that of Belguim by one million, have borne the brunt of the war. . . . . True all the peoples of this area suffered ravage and pillage by the war, but in no degree comparable to the suffering of the Jews. . . . Hundreds of thousands were driven from their homes on a day's notice, the more fortunate being packed and shipped as freight—the old, the sick and insane, men, women and children, shuttled from one province to another, side-tracked for days without food or help of any kind—and the less fortunate being driven into the woods and swamps to die of starvation. Jewish towns were sacked and burned wantonly. Hundreds of Jews were carried off as hostages into Germany, Austria and Russia. . . . These Jews, unlike the Belgians, have no England to fly to.

"DRIVEN OUT."

The only England to which they could appeal was their charitable hearts. (Cheers). The American newspapers published lists of promises of weekly and monthly contributions ranging from 10 cents. to 1,000 dollars. He had before insisted on the necessity of the relief being of a continuous character. It was no use saving a man from starvation in October and allowing him to starve again in January or February. The Chief Rabbi then referred to the institution of a Jewish Relief Day in the United States, and read President Wilson's proclamation relating thereto. The American papers, continued Dr. Hertz, had not yet come to hand showing what response had been made to the appeal of the President. They had read only one cable, which revealed the fact that £400,000 was collected in one day, among the Jews and non-Jews of New York City alone. (Cheers.) After describing what had been done in England, and the response made especially by the provinces and the colonies, the Chief Rabbi repeated his view that nothing less than £500,000 should be the response of British Jewry to the appeal. He pointed out that not hundreds of thousands but millions were dependent on the Petrograd Committee for every crust of bread they ate. The Petrograd community, numbering only between 15,000 and 20,000 Jews, had collected £100,000 for local help and had contributed a similar sum for general relief. If Petrograd could do this, how much more should be done by London and the other Jewish communities in Great and Greater Britain. He urged them all nobly to discharge their duty. (Cheers.)

Mr. HERMANN LANDAU pointed out that the contributions of British Jews did not amount to 10s. a head, which was not a great sacrifice in view of so much misery and suffering. He made the interesting confession that since the war he had not bought a single new article of clothing but had devoted the money he would have spent to the refugees. He appealed for general self-denial. They hoped to be able to send Baron Günzburg 75,000 roubles weekly. He stated that the Central Committee had paid £3,000 for the refugees from Palestine and a further £2,500 had gone for the same purpose. Some support had also been extended to the Yeshiva at Mir, which had received the pupils of other Yeshiboth. He urged that on the coming festival of Purim generous gifts should be made to the fund.

Mr. CLAUDE G. MONTEFIORE moved the following resolution :—

That in view of the ever-increasing distress of the Jewish population in the Russian and Polish war zone, this meeting pledges itself to make every sacrifice to enable the existing organisation to carry on its relief work.

He said that it might seem wrong to spur the willing horse, but the need was imperative. He referred to the united character of that meeting, at which every section of the community was represented. The distress they were endeavouring to meet was of appalling magnitude, appalling in its quantity and degree. The resources the refugees might have had at first were becoming exhausted, and more and more claims were being made on the relief fund. The charity of the

Russian Jews had its limits, and the spread of the war zone added to the distress. He was glad to think that some help had been given by the Russian Government, but it was nevertheless a fact that the Government was not giving to the Jews in the same proportion as to other refugees, and therefore distress among the Jews was greater. He stated emphatically that every penny contributed would go straight to Russia.

Mr. LEONARD L. COHEN seconded the resolution, and referred to the fact that three-quarters of the refugees were in need of clothing, and those who were familiar with a Russian winter would know what that meant. Mr. Elkan Adler had gone to Petrograd to see the way in which the money was being administered, and he had no doubt he would bring back a satisfactory report. He regarded the representative character of that meeting as a very happy augury for the future.

M. NAHUM SOKOLOW, who was enthusiastically received, supported the resolution in an eloquent speech in Yiddish. He said that it was a bitter thing to have to appeal for his fellow-Russian Jews who did not want to be dependent on "the gifts of flesh and blood." But it really was not charity they were asked to give, but an insurance premium for the future of Judaism. The Russian Jews were the depositaries of the spiritual and intellectual treasures, of the traditions of the Jewish people, and that gave them a right to ask for help in the time of their need. He compared the present crisis with the expulsion from Spain. The horrors of 1492 were but child's play when set beside the sufferings of the Russian Jews. He gave a vivid description of the varied character of the relief work that was being conducted, not only for the purpose of satisfying the material needs of the refugees but also for maintaining their communal life. He pointed out that the artisans were easier to help than the students and those who followed intellectual pursuits. The great danger they had to avoid was that of pauperisation, and the relief in a good many cases was afforded in the shape of loans rather than of gifts. The crisis had united all parties. The East was working with the West. If there were two parties in Jewry to-day it would be those who had given and those who had not, those who worshipped the Jewish God and those who bowed down to the golden calf, the party of Moses and the party of Korach. They had to choose between God and Baal. The party of God would accept the resolution. (Loud Cheers.)

The resolution was carried unanimously.

On the motion of Mr. H. G. LOUSADA, seconded by Dayan FELDMAN, a vote of thanks was passed to the colonies and provinces for their help, and a vote of thanks to the Chairman was passed on the motion of Dayan CHAIKIN, seconded by Dayan HILLMAN.

A JEWISH DAY OF INTERCESSION.

From Rabbi Dr. SAMUEL DAICHES, 2, Summerfield Avenue, West Kilburn, N.W. [TO THE EDITOR.]

SIR,—The one outstanding fact which has impressed itself upon one's mind during the last few months, and which came out clearly at Sunday's mass meeting at the Mile End Pavilion Theatre is this: British Jewry has not yet come to a sense of its responsibility in the present crisis of the Jewish nation. That constant appealing should be necessary, that the frequent holding of public meetings should be required is a sad sign. Those who are jealous of the honour of British Jewry want British Jewry to be great, intellectually, morally, nationally. But somehow, it seems difficult to rouse British Jewry. When one reads in the Jewish Press week by week the lists of donations published by the Committee of the "Fund for the Relief of the Jewish Victims of the War in Russia," one very often feels a burning of shame rise to one's cheeks. Guineas are given where a hundred guineas would not be too much. There is the Board of Guardians' atmosphere about it all. It all points to the same fact: the tremendous tragedy is not realised. It is not realised that the House of Israel is tottering. It is not realised that in this upheaval of the world Israel is in danger of being engulfed in the many crevices that had burst open. It is not realised that the existence of Israel and all it stood and stands for is threatened. And this must be realised. It must be realised so that the help we have to give should be not on a charity, but on a large national scale. It must be realised so that we look into our souls and endeavour to deepen and strengthen our Jewish life.

There is only one book in which an adequate description of the present plight of a large, in many respects the most important, portion of our nation can be found, and that is the Book of Lamentations. When one hears and reads that in Poland all children under the age of five have died from exposure, that young men faint in the streets of hunger, that many men and women, young and old, perish in the Russian woods, one ought to grasp the magnitude of the tragedy. And still we are not shaken, we are not stirred. And we must be stirred, for the sake of our brethren and for our own sake.

There is, I submit, one means and one means only which can stir us all, which can make us all realise our present position and awaken in us the right sense of responsibility, and that is the holding of a special day of prayer (and, perhaps, also of fasting) throughout all the Jewish communities of the British Empire. Let it be a day of Jewish introspection, a day on which we will think of the many Jews who have fallen on the fields of battle, of the many Jews who were slain with the sword, and of the many Jews who were slain with hunger; let it be a day on which we will think of the hundreds of thousands of Jews and Jewesses who were torn away from their habitations and are thrown into exile, and who "are desolate in the streets" and "embrace dunghills." Call it a Jewish Day of Solemn Assembly, or, perhaps, for the simpler understanding by all, a Jewish Day of Intercession. Let on that day the Book of Lamentations (or, at least, chapters IV. and V.) and appropriate psalms and passages from Jeremiah be read in the synagogues, and let a call, a trumpet call go forth for help, for help on the largest scale yet conceived. Such a day would awaken British Jewry; such a day would bring home to British Jewry the magnitude of the disaster that has befallen our people. Such a day would make us realise what we owe to our brethren and to ourselves, and it would show to the world the agony as well as the life-will of Israel. Let the authorities see to it that such a day of prayer and freewill offerings is organised soon throughout British Jewry. And we may hope that a new heart and a new spirit will then be created within us.

A "Jewish Relief" Day.

PRESIDENT WILSON'S PROCLAMATION.

The following is the text of President Wilson's message authorising the holding of a Jewish Relief Day throughout the United States:—

Whereas, I have received from the Senate of the United States a Resolution, passed January 6th, 1916, reading as follows:

> Whereas, in the various countries now engaged in war there are nine million of Jews, the great majority of whom are destitute of food, shelter, and clothing, and
>
> Whereas, millions of them have been driven from their homes without warning, deprived of an opportunity to make provision for their most elementary wants, causing starvation, disease, and untold suffering; and
>
> Whereas, the people of the United States of America have learned with sorrow of this terrible plight of millions of human beings and have most generously responded to the cry for help whenever such an appeal has reached them; therefore be it
>
> Resolved, that, in view of the misery, wretchedness, and hardships which these nine millions of Jews are suffering, the President of the United States be respectfully asked to designate a day on which the citizens of this country may give expression to their sympathy by contributing to the funds now being raised for the relief of the Jews in the war zones.

And, whereas, I feel confident that the people of the United States will be moved to aid the war-stricken people of a race which has given to the United States so many worthy citizens;

Now, therefore, I, Woodrow Wilson, President of the United States, in compliance with the suggestion of the Senate thereof, do appoint and proclaim January 27th, 1916, as a day upon which the people of the United States may make such contributions as they feel disposed for the aid of the stricken Jewish people.

No. A........

FUND FOR RELIEF
OF JEWISH VICTIMS OF WAR IN RUSSIA.

Offices: 28, Throgmorton St., E.C., London Wall 6330.
President: Leopold de Rothschild, Esq. C.V.O.
Treasurer: Rt. Hon. Lord Swaythling.

Received
on behalf of above fund the sum of
6d.

Signed: ______________

The Fund's New Official Receipt.
(Issued in booklets, in six colours, at 1d., 6d., 1s., 1s. 6d., 2s. 6d. and 5s.)

Educational Successes.

MISS AMY GENETTA (Guttwoch) was awarded a certificate by Mr. H. B. Irving, at the "British Empire" Shakespeare Society's Elocution Contest. Her Highness Princess Marie Louise of Schleswig-Holstein presided at the prize distribution held at the Haymarket Theatre on January 28th.

CHARLES ABRAHAMS, aged eleven, son of Mr. and Mrs. Louis Abrahams, of Lydia House, 203, Graham Road, Hackney, and pupil of Wilton Road School, has won the London County Council Junior County Scholarship.

A Historic Document.

A very notable illustration appears in this week's *Jewish World*. It is a picture of the American Relief Committee's very elaborate receipt for contributions to the Distress Fund. But it also contains a reproduction of President Wilson's proclamation of the relief day. The proclamation, so unique in character, will assuredly become historic, and the *Jewish World* reproduction certainly forms a striking memento of a very significant incident in Jewish life.

Another extremely interesting picture in the *Jewish World* is that of a group of Jewish soldiers in Botha's Horse. They are very strapping and well-set-up fellows.

The *Jewish World* also contains an excellent portrait of the late Professor Joseph Jacobs, besides numerous war pictures.

LIVERPOOL COLLECTION.

From Mr. ABRAHAM ISAACS, "Stonycroft," Edge Lane, Liverpool. [TO THE EDITOR.]

SIR,—Mr. Joseph Cowen's letter to Mr. Schiff in regard to the inadequate response of the West End to the appeal for the Fund of the Jewish War Victims strikes the right note not only as regards the attitude of the London West End Jews, but of the West End Jews all over the country. It is a lamentable fact that the rich English Jews have failed dismally in their duty to their people in this terrible crisis. What is it to be ascribed to? It is not lack of generosity. The reason is far deeper. It is psychological. It must be admitted, however painful it is. They do not feel with the foreign Jew. Nothing else can account for this extraordinary lukewarmness. Since the details of the horrible sufferings of our brethren in Russia have reached us I have been taking notes of the proceedings in my own community, and this is the result. While the foreign section have already contributed over £1,000 to the Russian Fund, and even Anglicised Hope Place has, I understand, subscribed more than £500, the English Princes Road Synagogue, the wealthiest congregation in the country, has given a paltry sum of £600. Deduct from this £400 given by about twelve donors—the richest Jews in Liverpool—and you will find that about three hundred members of the most influential community were touched to the insignificant sum of £200. And the most incongruous thing is that the gentlemen of the "senior" congregation are issuing an appeal to the community for increased funds. To whom will the appeal be made? The community, apart from Princes Road Synagogue, have given generously and are in fact making weekly or monthly collections. An appeal ought to be made to the members of Princes Road Synagogue, who in such terrible circumstances were content with subscribing shillings. But above all it is the duty of the leaders to show a worthy example. If the Senior Warden heads the list with £3 and the President of the Board of Guardians with twenty shillings, how much shall a poor glazier or a hawker give? Mr. Cowen is right; it is urgent and necessary to make propaganda in the West—in our case the South.

A Sermon for the Week.

[*Specially Written for the* JEWISH CHRONICLE.]

THE LAMP OF THE SANCTUARY.

"*And thou shalt command the children of Israel that they bring unto thee pure olive oil beaten for the light, to cause a lamp to burn continually. In the tent of meeting, without the veil which is before the testimony, Aaron and his sons shall order it from evening to morning before the Lord; it shall be a statute for ever throughout their generations on the behalf of the children of Israel.*"—*Exodus xxvii., 20-21.*

The injunction with which this week's Sedrah opens may be read in connection with the account given in Numbers, chapter 8, of the consecration of the Tabernacle. Each of the tribes brought to the ceremony valuable gifts and offerings. To Aaron's disappointment—so the Rabbins teach—one tribe alone was unrepresented. Whereupon the High Priest was comforted with the assurance that his part in the sacred proceedings was more important than theirs, for he was to kindle and arrange the lights of the golden candlestick.* The light which Aaron was to tend was an indispensable feature of the Tabernacle service. As the shadows of evening fell it had to be duly prepared and kindled. Its rays pierced the veil, penetrating even to the gloom of the Holy of Holies and lighting up the casket in which the tables of the testimony were enshrined. God's law was not to be shrouded in darkness. Itself a source of light, it reflected the illumination of the golden candlestick. Thus the lamp of the sanctuary symbolised the great purpose for which the sanctuary was reared. It was to give light to Israel, and through Israel to others. God needed it not, say our ancient teachers, but it was needed by those who were called to His service. "See," they add, "how the light of the sanctuary differs from that of other buildings. When a man builds a house, he makes for it windows which are narrow without and broad within, so that

THE LIGHT FROM WITHOUT

may enter in and light up the whole interior. But when Solomon built the Temple, he worked on a different plan. He made the windows narrow within and broad without, that thus the light might penetrate outwards, to show that God Himself is all light, and does not need light." † And the light which streams forth from the Sanctuary is the light of religious instruction, the illumining power of "the law which goes forth from Zion and the word of the Lord which proceeds from Jerusalem." The duty of tending this light, of keeping the lamp perpetually pure and in use, devolved on Aaron and his sons. As the lamp was in a sense symbolic, so were the priestly duties in connection with it. For the priests were the teachers of God's word, they tended the lamp of knowledge: "For the priest's lips shall keep knowledge, and they shall seek the law at his mouth, for he is the messenger of the Lord of Hosts." The setting in order of the lights was only one of the priest's many functions; but spiritually interpreted it comprised them all, it covered the whole scope of his activities. It was, therefore, in the highest degree appropriate that the priest, who was to stand forth as a guide to the people and to lead them from darkness to light, should kindle the material light of the sanctuary. Doubtless there were priests good and bad in those days as in our own; indeed, history assures us that it was so. But there were many good men and true who, as they tended the candlestick from day to day, humbly tried to carry out in their lives the lesson which it symbolished—men who were worthy to follow in the footsteps of Aaron, of whom it could be said: "My covenant was with him of life and peace. The law of truth was in his mouth, and unrighteousness was not found in his lips, he walked with one in peace and uprightness, and did turn many away from iniquity." When, however, the pure flame of religious devotion no longer burned in the heart of the priest it had to be kindled anew by prophet and seer, who in words of fire hesitated not to proclaim: "But ye are turned aside out of the way; ye have caused many to stumble in the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts." Nor less full of spiritual meaning was the candlestick itself and

THE MANNER OF ITS CONSTRUCTION.

"Thou shalt make the lamps of the candlestick seven," we read last Sabbath, "and they shall light the lamps thereof that they may give light over against it." From its central shaft proceeded six branches, whose lamps cast their rays in all directions—as if to symbolise that the divine light we carry within us should reflect itself on every aspect of our outward lives, on all our actions, on the manifold relations in which we stand to our fellow-creatures. And in this connection let us bear in mind that we Jews are the priests of humanity. We have been called to God's service. Having been set apart to tend the lamp of religion, its light must shine in the inmost recesses of our being, like the lamp which surmounted the central shaft, and thence its rays must penetrate outwards and shed a brightness on our surroundings which none can mistake. The candlestick or lampbearer itself was to be illuminated by its own light—והאיר על עבר פניה Israel cannot diffuse the light of religion among others unless he himself is irradiated by the light of his inner-consciousness and kindled into flame by the purity and zeal that burn within. Word and deed, theory and practice, teaching and example must be united in the life of the Israelite who wishes to be true to his vocation. The Israelite should be at one with his professions, like the lamp of the sanctuary which consisted of one single piece of pure gold throughout—כלה מקשה אחת זהב טהור. To every Israelite who desires to be a lamp-bearer illumining the world's darkness is addressed the words which formed the text of last week's discourse: וראה ועשה כתבניתם אשר אתה מראה בהר—See that thou model thy life according to the pattern that was shown thee on the Mount, where thou wast called by God to be a kingdom of priests and a holy nation. For the ordering of the light is "a statute for ever throughout their generations on the behalf of the children of Israel."

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* שלך גדולה משלהם שאתה מדליק ומטיב את הנרות—Midr-Yelammedénu *in loco*.

† תדע כשאדם בונה בית עושה לו חלונות צרות מבחוץ ומאיר מבפנים, ושלמה בנה בית המקדש ולא עשה כן אלה עשה חלונות צרות מבפנים ורחבות מבחוץ כדי שיהא האור יוצא מבפנים מבית המקדש ומאיר לחוץ להודיע שכלו אור ואינו צריך לאורה —Midr-Yelammedénu, Numb. viii. 2.

FEDERATION OF SYNAGOGUES.

LORD SWAYTHLING ON THE SHECHITA QUESTION AND JEWISH RECRUITING.

A meeting of the Board of the Federation of Synagogues was held on Monday evening at the Club Room, Leman Street.

Lord SWAYTHLING, the President, before proceeding with the business on the agenda, said: I have to make a report to you on the question of Shechita. Some two-and-a-half years ago I received a great many expressions of complaint from various quarters. A great deal of dissatisfaction was expressed as to the arrangements here in regard to Shechita. I asked the people to be patient, to take no action in public, and to allow me to come to some peaceful conclusion. During this time they have been patient, I must confess, and I have worked hard as you will see by the mass of correspondence I have here, and which I do not intend to read for reasons that will become clear to you. First of all, we approached the Shechita Board, who informed us that as the matter was purely a religious one, it did not concern them. They referred us to the Ecclesiastical Authorities, between whom and the Federation they offered to arrange a Conference. Although the principle was a religious one, the carrying out of any plan would rest with the Shechita Board, but we waived this point and accepted with alacrity. Dr. Jung, Mr. Landau, Mr. Mark Moses, and myself represented the Federation, and at the end of the Conference a proposal was made by the Chief Rabbi which we at once accepted unanimously. At that moment a representative of the Honorary Officers of the United Synagogue whispered to Dr. Hertz, and he asked for time to formulate the exact wording of the arrangement. War broke out, and by mutual consent the matter was delayed for some time, but finally after consultation with some of the Hon. Officers of the United Synagogue (we have proof of this among some of our letters) and not with the Shechita Board, the Chief Rabbi gave his decision on a "purely religious matter." This decision was quite different to the arrangement arrived at and quite unacceptable to your representatives. After long, I am sorry to say rather acrimonious, negotiations, a private conference was held between the Chief Rabbi and myself, at which he made a suggestion for a compromise and I undertook to use all my influence to get it accepted. He again promised to formulate the proposal in writing, and I do not know whether he again consulted any of the honorary officers of the United Synagogue, but when the proposal reached us after some delay it differed completely from the proposed compromise, and left us practically where we were at the beginning. My efforts as a peacemaker have, therefore, I regret to say, failed. I can do no more. The responsibility is off my shoulders. I have carefully avoided going into details of the original demands and of the two suggestions and for this reason. I have to express my thanks to those who have approached and written to me for their long patience, but I must now leave them free to take what action they like. Anything I may say more precisely may hamper them in any negotiation or action they may choose to take, and it would not be fair to them to do so. At any rate, I have striven for union and anything that may occur is not on my *Neshomoh*. These is another matter which I wish to mention. Until a short time ago no person, even though born in England, whose parents were aliens, was eligible for military service. Only a very short time ago such persons were made eligible, and before that many whose parents were naturalised were refused. Jews born in England and educated here are now eligible. Jews naturalised, if not of enemy alien origin, are eligible. Children of naturalised British subjects of friendly alien origin are eligible. I do not believe that there are more than an infinitesimal number that come under these classes who have not enlisted or attested. If you see a Jew who is unattested the chances are very great that he is ineligible. Even at the end of the Derby scheme the number of unattested persons believed to be eligible and believed to be Jews was less than eight per cent. of the whole number of eligibles, and this was taking only the districts of London where the Jewish element is most prominent. If you take the whole of London the percentage would naturally be much less, and even more so if you take the whole country.

The five delegates to the Shechita Board were re-elected.

THE REV. C. Z. MACCOBY.

The Secretary having reported on various questions, a discussion took place regarding the emoluments of the Rev. C. Z. Maccoby. It was eventually decided that a levy of one guinea a year be put on every constituent synagogue to cover the full emoluments.

GRANT TO RELIGIOUS EDUCATION BOARD WITHHELD.

An application by the Jewish Education Board for a grant was not acceded to. Lord Swaythling pointed out that much as he was anxious for Jewish religious education, he did not think that the present system of the Education Board was such as the Federation could support. They were all agreed in supporting the Talmud Torahs.

MISCELLANEOUS.

An application from the Shepherds Bush Synagogue to be admitted into the Federation met with general approval.

An application for a loan of £800 from the Beth Hamidrash, Montague Road, Dalston, was considered. Mr. Quint urged the Hon. Officers to consider the application favourably, inasmuch as that synagogue which included a Beth Hamidrash and a Talmud Torah had been burned down, and they were left without a place of worship and house of study and school for children. Messrs. Frost, Simon, and others urged the urgency of the loan. But Lord Swaythling regretted that until they had recovered some of the loans that had been granted to other synagogues they were unable to grant fresh loans.

A loan of £200 was granted to the Tottenham Synagogue.

RECEIVED.

JEWISH RUSSIAN WAR VICTIMS.—Roodeport Hebrew Congregation, £28; officers and children of the Jews' Hospital and Orphan Asylum per Mr. M. Kaizer (9th collection), £1 11s. 6d.; collected from the Derby Hebrew Congregation by the Rev. S. Wolfe (in memory of Lew Simpson, 21s., Mrs. Simpson, 5s., Mr. J. Jackson, 5s.), £1 11s.; S. Bloomberg, Esq., £1 1s.; collected at Mr. M. Addiss' house previous to his going to France, 20s.; collected at the wedding of Miss Florance Rome and Louis Taylor, 15s.; "Collector," 13s.; Cardiff Young Hebrew League, 10s. 6d.; Rabbi Dr. Samuel Daiches, 10s. Total, £34 12.

JEWS' HOSPITAL AND ORPHAN ASYLUM.—S. Bloomberg, Esq., 21s.; "A Jewish Munitioner," 2s. 6d.

"A Change of Residence."

Under this heading the *Jewish World* this week reprints a delightful story. It tells of the successful manœuvre of a lodger to cure his landlady of her loquacity, and makes very amusing reading.

THE WAR.—*Continued from page 8.*

organised on the initiative of the Chief Rabbi Professor della Pergola and that energetic communal worker, Mr. Joseph de Picciotto. The Rev. Mr. Frankenthal, who was for several years a minister in South Africa, has been appointed to officiate and preaches in English. At the service on the 22nd of January about two hundred soldiers were present, the majority belonging to the Zion Mule Corps, which has just returned from Gallipoli. A good number of the soldiers are from London, and there is a sprinkling of Australians and Canadians. After the expiration of Sabbath the soldiers were entertained with cakes and cigarettes in the hall adjoining the synagogue, and the boys eagerly perused the JEWISH CHRONICLE which was placed on the table.

Through the instrumentality of Mr. de Picciotto a special hall for Jewish soldiers is to be erected shortly on grounds belonging to the synagogue. Writing material, newspapers and entertainments will be provided. Mr. Isaac Ebbo has given £300 towards the cost of the building.

Last week I had the pleasure of the company of the Rev. D. I. Freedman, of Perth, Western Australia, who had just returned from Gallipoli. He is, as you are aware, the Jewish Chaplain to the Australian and New Zealand Expeditionary Forces. He speaks in appreciative terms of the way in which the military authorities facilitated his labours and the help afforded him by his fellow chaplains. During his stay at Gallipoli he met about 800 Jews, and he was specially delighted to meet the men of the Zion Mule Corps. Mr. Freedman had many narrow escapes.

All communications concerning Jewish soldiers, Anzac and British, in Egypt should be addressed to the Rev. D. I. Freedman, Australian Chaplain to the Forces, c/o 2nd Divisional Headquarters, Egypt.

MILITARY SERVICES.

Next Sunday a service for Jewish troops will be held by the Rev. A. A. Green, Officiating Clergyman, at half-past two, in a room in the Artillery Barracks, No. 4 Depot, R.G.A., Great Yarmouth.

The Chaplain held a parade at the Synagogue, Aldershot, on Sunday morning, and in the afternoon for the Jewish troops of the South African Forces now stationed at Bordon. Some had seen service in the South African campaign under General Botha and had arrived in the Motherland, eager to continue loyal service in other parts of the Empire. Several were on the eve of departure for the war zone, and to these the Chaplain in the course of his address gave a special message of strength and faith.

WITH THE TROOPS AT THE FRONT.

Last Sunday, [redacted] Chaplain [redacted] his first service in an important military centre, after his recent return to France. The rapidly increasing number of Jewish soldiers at the front was amply evidenced by the large congregation that attended. The eagerness with which the men come to these services leads them to travel long distances in order to be present. Mr. Adler would be greatly assisted in his ministrations among the troops if parents were to send him full details of the units to which their sons now at the front belong, addressing their letters to him at General Headquarters, France.

JEWISH INTERPRETERS WITH THE BRITISH.

A considerable number, over one hundred, of the French interpreters attached to the Army in France are Jews. In one division alone which recently arrived, there are five. One of them, M. Picquart, is the only French Jew who has received the British D.C.M. This he won by remarkable bravery during the second battle of Ypres, when he led a party of men to rescue valuable stores from a village into which the enemy were sending not alone large numbers of shells but also clouds of asphyxiating gas. A second, M. Pierre Lévy, a nephew of Rabbi M. Cahen, of Havre, was recently injured by a bomb dropped from an aeroplane, and was visited in the local French military hospital by the Senior Chaplain. M. Lévy had returned from Australia in order to perform his military duty and had been appointed an interpreter, owing to his perfect knowledge of English. Mr. Adler was informed that one of the interpreters had been killed a short time ago in an air raid behind the British lines, to the great regret of the division to which he was attached. In one of the largest military centres near the front, a Jewish interpreter is the right-hand of that important officer, the Town Major, whilst in another town which is continuously under fire, Mr. Adler met a young Parisian Jew holding a similar office, who is a nephew of M. Joseph Reinach. The important work which these men are performing is amply recognised by the officers of the British Army, who make the interpreters their most intimate friends.

SOLDIERS AT THE FRONT AND PASSOVER.

The following letter has been issued by the Adjutant-General to the British Army in the Field, relative to the question of leave for the Feast of Passover :—

The Senior Jewish Chaplain has put forward a request that any Jewish soldier, who in the ordinary course would be granted leave of absence during the months of March and April, may be permitted to select days, including the 17th and 18th April (the Jewish Feast of Passover).

I shall be glad if you will give this matter such consideration as may be possible."

ANTI-JEWISH LIBEL DISPROVED.

[FROM OUR CORRESPONDENT.]

PETROGRAD.

The libel spread by the *Letopis Voini* to the effect that the Jews of Brezin had betrayed a local Russian force has been disproved by the publication of letters from officers of the Russian garrison thanking the Jews for their excellent behaviour and loyalty.

GALICIAN JEWISH HOSTAGES.

[FROM OUR CORRESPONDENT.]

PETROGRAD.

As a result of the petition of the Governor of Kieff, Count Ignatieff, on behalf of the Jewish hostages from Galicia, their expulsion to Siberia has been postponed indefinitely.

SECOND-LIEUT STUART BARNET.

Messrs. Hicks, Arnold and Mozley, solicitors, of 35, King Street, Covent Garden, write to us as follows :—

"We understand that a report has been spread that our client, 2nd-Lieut. Stuart Barnet, T.F.R., late of the London Irish Rifles, but now transferred to the Territorial Force Reserve through ill-health, has been dismissed the Army. This is of course most detrimental to our client, and he is willing to pay a substantial reward if he can find the person or persons who have spread this report. May we ask the hospitality of your columns to help our client to attain this end."

A PRIVATE'S VARIED EXPERIENCE.

Pte. Julius Harris, R.A.M.C., H.M.S. "Aquitania," in a letter to the Rev. A. Plaskow, B.A., writes :—"Just a line to let you know that I am now on the Hospital Ship "Aquitania." This makes my third experience of service overseas ; my first was with the 5th Casualty Clearing Station in France and Belgium in the Mons retreat, where, you will remember, I wrote to tell you I was wounded. I had some very lively experiences whilst I was with that unit, one of them was being captured and eventually getting away through my being able to speak a little German. My next unit was the Hospital Ship "Gloucester Castle." This was quite an interesting affair. My duties were operating theatre attendant and clerk. We did duty between the Dardanelles and Mudros. At times we went to Malta and Alexandria. Whilst at Alexandria I met a Yid, a match seller. I asked him in Yiddish to direct me to the shool, which he did. When I approached the synagogue the scene brought back to my memory reminiscences of the *shool* in Aldershot, where I used to spend such happy moments with the Jewish lads. But what a contrast ; I never thought that I should be in Egypt, the country of our Bible, as a British soldier. After the service, I had a good meal at a Jewish restaurant in the main street.

THE PASS-WORD.

How the identity of Jewish soldiers is discovered is explained by Pte. B. Caplan, 8th Battalion Royal Fusiliers, in a letter to the Editor of the JEWISH CHRONICLE.

"Being one of the Jewish boys out here I would like to inform you of the ideal way we have of discovering Jewish soldiers. If we meet a chap who in our opinion is one of the Jewish faith, we work on a system which is a household word in every Jewish family. It is a little saying but means a great deal :—"Sholem Aleichem," and it has never failed to do its duty yet. By this system we have already discovered eight boys within a fortnight. One of our co-workers is a son of the Rev. H. Newman, of the Great Synagogue, Cheetham Hill, Manchester, and Pte. Silverman, also from that district, so you see we are three explorers, always looking out for Yiddish boys."

ITEMS OF INTEREST.

The 7th Battalion, London Regt., is taking energetic steps to form cadet companies. Already there are three companies in full swing under the command of Capt. L. E. West, with headquarters for the 1st and 2nd, at 221, Mitcham Lane, Streatham, and for the 3rd at the Regimental headquarters, 24, Sun Street, Finsbury. New companies are in course of formation in Clapham and Brixton, and Mr. W. T. Edgar, of 74, Corrance Road, Acre Lane, Brixton, will be pleased to give full information by letter. Other companies are being formed in the Bayswater and Paddington districts. The Organising Officer is Mr. S. R. Noble, J.P., 90, Kensington Gardens Square. In Hammersmith and Fulham, Mr. Percy L. Marks is the Organising Officer. Enquiries should be addressed to him at 10, Matheson Road, West Kensington. The drill quarters are at William Street (L.C.C.) Day Schools, Hammersmith Road (opposite Olympia). Mr. Marks will attend at drill quarters on Wednesday evenings, 7 to 9, on and after the 16th inst., for the purpose of enrolling members.

With reference to a communication from Trooper Joseph Cohen, printed in our issue of the 28th January, it is requested that no further correspondence or any gifts be sent to him.

Miss Adelina Leon, who has paid her fourth visit to France playing to the soldiers, is sailing for Malta this week, and will continue the work in that zone.

"THE JEWISH CONSCIENTIOUS OBJECTOR."

From Lady MAGNUS. [TO THE EDITOR.]

SIR,—For many reasons, I am most reluctant to enter the lists against the Hon. Lily Montagu, but it seems to me almost wrong to let her views, supported by her name, remain unchallenged. To those born and bred to believe in the authenticity and the impracticable ideals of the Sermon on the Mount, the morality of turning the other cheek and of not lifting up the hand, may conceivably appeal and so produce its "conscientious objectors." But I quite fail to see how Jews manage it. "Shall your brethren go to war and ye sit here !" (Numbers xxxii.) thundered Moses.

The "conscientious one," Miss Montagu explains to us, "cannot reconcile the ways of war with the ways of God." We do not see that the "objector" is especially called upon to delay action by sitting down to this big task, but it might possibly help him were he to take up his Bible and ponder whether Canaan was conquered and Palestine re-peopled by the direct command of God or against it ; or, if he prefers later annals of the wars of his people, he might think about the anything but passive resistance of the Maccabees—or of the struggle unto death against Rome. There may possibly have been a little more eagerness to come to the front, and to shine as officers than as privates, in the latter war, at any rate ; but there was most certainly no trace of "conscientious objection" on either occasion. There would almost seem to be a new meaning read into the old command "Thou shalt not kill." Some people appear to translate it into a comfortable and inconsistent "Thou shalt not be killed,"—thou shalt only more, or less, grumblingly pay extra taxes to provide men and munitions for the task you "conscientiously object" to perform.

However conscientious the objection, most certainly neither Jewish law nor Jewish history teaches it.

A NON-JEWESS'S VIEW.

From Mrs. PERCY BIGLAND, 29, Tite Street, Chelsea.

[TO THE EDITOR.]

SIR, Your interesting periodical which I occasionally have the pleasure of seeing, contained in the issue of January 28th a very thoughtful article referring to the conscientious objector from the Jewish standpoint, on which of course I am not qualified to express an opinion ; but I have so many friends among your community whom I warmly admire, that I think you will allow me a little space to explain what I as a Quaker understand by the leading of conscience in connection with militarism. First, may I say that our abhorrence of war is better described as an outcome of our religious belief rather than an article of religious faith. Our belief in the Divine potentiality in all men prevents our sharing in the destruction of human life or surrendering our conscience by taking the military oath, for we believe that in Him men "live and move and have their being."

I heartily agree with what "Mentor" says about the Jewish ideal of universal Peace, when nations shall learn war no more, when we shall recognise all men as brothers, when we shall know that nations are not rivals or antagonistic, but rather each has his place in the economy of the world and the great divine human family. We must all believe in and work for this end, and it seems to us conscientious objectors that by holding to this ideal we are hastening that day which we all long for and are thus rendering our country true service. "The people perish for lack of vision ;" let us who see a vision of the universal harmony keep their faith clear, for every soul who sees with the eye of faith the kingdom of God and seeks to realise it in his own life is thereby helping the coming of that kingdom. Again you suggest that if all the men of our country were to become conscientious objectors the German hosts would be pouring over here, but I think you will agree with me that if all the manhood and womanhood of this country were so aflame with the spirit of the Divine life, baptised into a universal spirit, that spirit of goodwill of belief in each other's possibility of good, it must spread to other nations, and spread so quickly that such a power of brotherhood and

kindliness would be poured out into the world that it would be impossible for enmity to exist.

May I also say that a hopeful sign of the future is shown by one of your correspondents from the Front, when he speaks of sharing his Jewish Prayer Book with his Christian comrade.

WHAT ABOUT THE MACCABEANS?

From Mr. ERNEST LESSER, 13, Holland Villas Road, W.—[TO THE EDITOR.]

SIR,—Having read with much interest and some surprise Miss Lily Montagu's letter under the above heading, I have one question to ask her—and I ask it in all seriousness—"What about the Maccabean episode?" Were Judas Maccabæus and his comrades bad Jews because they elected to fight to the death for Judaism and all that Judaism stood for? Or should they rather have passively submitted to Antiochus or allowed themselves meekly to be slaughtered for their stedfast adherence to their ancestral faith? In the latter event, they would have been acquiescing in the extermination of Judaism, and, with it, in the betrayal of a trust which they held for all humanity. This is not mere verbiage, but sober historical truth, as Miss Montagu well knows.

I would therefore ask her: "Would the Maccabeans have been truer to "Jewish principles" if they had said—to quote her own words—"We cannot reconcile the ways of war with the ways of God," and elected merely to die for their faith rather than *both to fight and to die for it?* The Maccabeans, be it remembered, were not fighting primarily for their country or for any material gains, but solely for the right to worship God in their own way. Is it not permissible to argue in all reverence that they took up arms under Divine inspiration—at the actual prompting of the Almighty?

Miss Montagu says, *inter alia*: "He believes that it is part of his mission to diminish the unnecessary suffering of the innocent; he therefore refuses to take part in creating it." Is this to be taken seriously as applying to the present war? Who is likely to do more "to diminish the suffering of the innocent"—he who "does his bit" in trying to crush Prussian militarism and all the ruthlessness, tyranny and cruelty which it connotes, or he who stands aside and is prepared to acquiesce in the triumph of that militarism because he has conscientious objections to doing the only thing which can possibly prevent its triumph? In other words, is there likely to be "more unnecessary suffering of the innocent" in a Prussianised Europe or in a Europe where other ideals, identified with the cause of the Allies, will hold undisputed sway? I can only say, "God help the suffering innocent if he has no one better than the 'conscientious objector' to rely on in his hour of need"!

BIBLE TEACHING.

From Miss WINNIE GOLLANCZ, 256, Elgin Avenue. W.—[TO THE EDITOR.]

SIR,—The Hon. L. Montagu, in your last week's issue, upholds the Jewish "conscientious objector," and in it she gives utterance to views which in my opinion certainly need refuting.

Surely no one—Jew or Christian, in this land of England, except perhaps a few warlike spirits here and there, likes war; but are we not, in the very name of religion and peace, to resist injustice and to insist upon the duty of faithfulness to compacts and treaties? Is it seriously advocated that conscientious Jewish and Christian objectors in this land or in any other should sit quiet and refuse to take up arms, while their fellow-countrymen who do not thus object are sacrificing their lives in defence of their country and for all that it holds most dear? Are they to enjoy afterwards the fruits of victory without having contributed anything to bring it about? Moreover, if one is to be a conscientious objector, it follows absolutely that all must be, and then where should we be? Is tyranny to be allowed to rule the world, are wrongs not to be righted, are small nations to be crushed because we object to kill? This is not the time to discourse about war in the abstract, or about the barbarism of settling grievances by its means. Once having determined that our cause is just, that we are fighting for a worthy end, then "theirs' not to make reply, theirs' but to do and die." We must meet the enemy on equal ground, and to feel differently is to refuse to shoulder the responsibilities of subjects of the King.

The Golden Age is not yet. It is the ideal towards which we are all working, both as nations and as individuals, but we are to work for it, we are not even taught by our religion to sit quietly by and wait for its arrival. The spirit of war and fighting for righteousness is writ large on nearly every page of the Bible, and God Himself is frequently depicted as a warrior, "The Lord strong and mighty, the Lord mighty in battle," and again, "The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall prevail against his enemies." And then in the beautiful words of Isaiah, "It shall come to pass in the latter days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it . . . . and he shall judge among the nations, and rebuke many people: and they shall beat their swords into ploughshares and their spears into pruning hooks: Nation shall not lift up swords against nation, neither shall they learn war any more."

In the name of God let all who can, help towards the fulfilment of this dream.

"MENTOR'S" VIEWS.

From Mr. A. ISENBERG, 17, Gleave Street, Everton, Liverpool. [TO THE EDITOR.]

SIR,—May I be permitted to thank your contributor "Mentor" for his very humorous *causerie* on the position of the Jewish conscientious objector, in a recent issue of the JEWISH CHRONICLE. Very truly, the article is a complete answer to those who may have questioned the versatility of your contributor, and a pleasant relief from his usual serious and highminded vein—this without any disparagement. Just as it has been said of the humorist, that he is capable of the truest and deepest tragedy, so may we now say conversely that the high-brow is capable of the severest wit. In the article in question, "Mentor" has been guilty not of one but of several jokes, and as a good jest may be handled and closely examined without losing in the process, so we may deal with these.

Perhaps the ripest jest of all may be found in the last paragraph of the article. Sitting in his study, a man well over military age, "Mentor" gives his pen a frenzied flourish and shouts: "We will fight for freedom and justice. . . . We will fight for the sake of humanity. . . ." Just a half-dozen words are lacking, viz., "to the last drop of blood," and the joke might have been good and classic for all time.

But why should we grumble at humour in such plenitude? A little higher up in the preceding paragraph he tackles the poor conscientious objector with avidity, and the result is a witticism of which it is insufficient to say that it possesses depth, width and breadth. Says he, supposing all our manhood were conscientious objectors and our navy refused to guard our shores. A blow between the eyes indeed! The intelligent reader is surely compelled to place his forefinger against the side of his nose and murmur, "Sly Mentor'! as though he has not learnt that conscientious objectors are common to all peoples—Germany included—and that their ideals have universal application; and furthermore if there were just a

Continued on page 20.

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P573

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"THE JEWISH CONSCIENTIOUS OBJECTOR."—*Continued from p. 19*

few more people on all sides with courage to profess and practise these ideals war would be impossible. But of course 'Mentor' is only leg-pulling."

So may we read paragraph on paragraph, and enjoy ourselves heartily. The pity is having decided to be funny, "Mentor" could not find a theme other than the sincere conviction of other people. Basing his arguments on the casuistry of Rabbis, he denies that there is basis for non-resistance to evil in the Jewish religion. But are we told that evil may only be resisted by bloodshed, that the moment an evil arises or threatens to arise, the only way is to prepare and meet it by methods that create unnumbered widows and orphans? Most emphatically do I disbelieve "Mentor's" assertion. Against "Mentor's" talk about what our history and tradition contain, I place the irrefutable Commandment of the Lord given to Moses on Mount Sinai: "*Thou shalt not kill.*" We Jews have suffered and suffered without end through warfare. Time after time we have given our all to participate in what was always to be the last war; we have thrown away our principles and even committed fratricide for the sake of so splendid a consummation. But in spite of all cost, war has gone and war has come, and always it is the Jewish nation that has borne the bulk of the suffering. History has two lessons that are unassailable: first, that warfare has always heaped inestimable suffering on the Jewish people even without their having any concern in it; and, secondly, that you cannot end war by war.

Obedient to those lessons, we Jewish conscientious objectors will make our fight. We, also, will work for the beating of swords into ploughshares and spears into pruning hooks. We, also, will fight for the sake of humanity, for the sake of all we hold dear in Jewry and Judaism. But our methods will be more humane and more fruitful for our brethren. Let "Mentor" hold fast to his tradition and logic; we will reject them for the better humanity and for the sake of our brethren in the lands of persecution.

NOT "PRACTICAL POLITICS."

From "PEACE." [TO THE EDITOR.]

SIR,—I am somewhat reluctant to address you again on the subject of the "Jewish Conscientious Objector." But I cannot refrain from expressing my sincerest gratitude to those of your correspondents who have so eloquently expressed their sympathy with us. Our position is a most difficult one, demanding at the present time the very highest moral courage. The knowledge that we have the sympathy and support of many of our own faith, no less than of those outside it, will encourage and strengthen us in the trials that we have yet to undergo.

The chief criticism directed against us seems to be that our course of action is not one of "practical politics." Sir, questions of practical expediency concern us not. Our position is based on moral and religious grounds. We believe in the power of faith and love; we have faith in the infinite goodness of God and in the limitless power of that goodness. We believe in the ultimate victory of love—that love which is felt by the All-Father for His children, and which should inspire the whole brotherhood of man. Surely these beliefs are of the very essence of Judaism. Evil, we believe, cannot be overcome by evil, but only by good. We consider human life to be sacred, and cannot, therefore, assume the responsibility of inflicting death. As Jews, therefore, and as men, we shall continue to bear our testimony to peace and righteousness; we shall be undeterred by scorn, derision or contempt, and, if needs must, we shall be ready to suffer for our ideals.

NOTICE.

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JUDAISM AND WAR.

From DR. J. ABELSON, Aria College, Portsmouth. [TO THE EDITOR.

SIR,—In your last week's issue, the Rev. Morris Joseph writes to defend a certain attitude taken up by himself in his "Judaism as creed and life" against a certain criticism levelled against it in an article under the above heading, which appeared in your columns the previous week. As the writer of the article in question, I should like to say this: My article, owing to the present paper famine, appeared only in an abridged form, and to judge from an extract is always a dangerous thing. But, of course, Mr. Joseph could not have known this, and he cannot, therefore, be blamed for working on what were, after all, insufficient data. But further, Mr. Joseph states that when he uses the phrase "war-loving Jew" he is referring to only one particular kind of war, viz., that waged by Germany at the present day; and when he objects, on grounds of inconsistency, to a Jew belonging to a "war-party," he is thinking of only one particular war-party, viz., that which is, as he says, an incarnation of Prussian militarism. But if this is so, then surely Mr. Joseph is himself guilty of making just that kind o "qualification" which he resents in my criticism of his views! The propositions laid down in his book which, he contends, are "susceptible of no qualifications whatsoever" receive a very substantial qualification in his letter.

All that I aimed at saying in my article was that Judaism and war were not incompatible, that Jewish ethics contained no pronouncement against the legality of a Jew to bear arms and that the Jew as soldier was never looked upon as anything antagonistic to the spirit or letter of Judaism. Men like Akiba and Bar Cochba belonged to a very real "war-party." Has anyone ever questioned the sincerity of their attachment to Judaism? Was not Bar Cochba in his day even thought by many to be the Messiah? Of course, Judaism prefers peace to war, and it holds up universal peace as the blessed Messianic ideal. But, on the other hand, Judaism puts a tremendous emphasis on patriotism, elevating it to a sacred duty. If a Jew elects to "love war" on grounds of patriotism there is nothing in his religion to prevent him. It may be perfectly true to say that "the Jew is pledged to the cause of universal peace," but it is equally true to say that the best Jews have fought in perhaps every war that the world has known. We have never disowned these Jews nor questioned their loyalty to Judaism. There are, no doubt, plenty of Jews in Germany who are thoroughly in love with Prussian militarism. We over here do not, of course, like them for it and are disposed to condemn them as un-Jewish. But will our opinion be shared by the Jewish-German ecclesiastical authorities? I think not.

The Jewish heart is tender, and warfaring methods are repugnant to us who are "the merciful children of merciful parents," worshippers of that Law whose "ways are ways of pleasantness and all whose paths are peace." But facts are facts. Judaism leaves the question of the Jew's attitude to war as a matter to be decided by his own individual tastes and by his own conception of the necessities of the situation. Personally, I am a pacifist. I can sit and gloat the whole day long over the idyllic peace-pictures drawn by Isaiah and the Psalmists and others. I hate and detest war-parties and war-lovers. But, from what little I know of Judaism, I should be very slow to dub the Jewish attachments of these people as "a contradiction-in-terms."

COMFORTS FOR JEWISH SOLDIERS.

From Mr. J. ISRAELSTAM, B.A., Jews' College, Queen Square House, Guilford Street, W.C. [TO THE EDITOR.]

SIR,—My attention has been drawn to a paragraph in your "war news" column of a few weeks ago stating that through my instrumentality the children attending Rochelle Street Hebrew and Religion Classes had sent comforts to the Jewish soldiers at Aldershot. Kindly allow me to grant recognition where it is due by saying that in this particular case it was the children attending the Poplar synagogue classes and the Vallance Road (Whitechapel) L.C.C. school who contributed those comforts, the boys giving the money and the girls their work. To the children and staffs of both these institutions I, therefore, wish to express my thanks, as well as those of my friend the Visiting Chaplain to the Aldershot Garrison (the Rev. A. Plaskow, B.A.), on behalf of the recipients of the kindly gifts.

Lest it appear otherwise let me, in conclusion, state that the Rochelle Street (Shoreditch) Hebrew and Religion Classes, with which I am proud to be connected, have also in a praiseworthy manner contributed towards the various war funds, Jewish and general; but thanks and recognition for this are due to Mr. J. Napper, the superintendent, and his zealous staff.

THE JEWISH POSITION AFTER THE WAR.

From Mr. BENJAMIN GRAD, 6, Old Jewry, E.C. [TO THE EDITOR.]

SIR,—I shall be greatly obliged if you will kindly allow me to supplement a statement attributed to me in your note on the lecture I delivered last Sunday to the members of the Mile End Literary and Social Union on "The Jewish Position After The War."

I did say "unless the Jews worked for a colony of their own the race would die out," but these words were preceded by "if there ever should be a large majority of Jews in this country who only know the 'Anglo-Jewish community' within the British nation and deny the community of the Jewish people or nation." Severed from these preceding remarks my statement as reported in your paper does not express my meaning and it seems to me is altogether senseless.

Very likely the paragraph was supplied by the Secretary of the Society who chose one particular sentence which, for some reason, may have appealed to him, and I trust you will grant me the favour of this rectification.

¶ A POST CARD will bring any friend of yours Gratis, a Specimen Copy of either the JEWISH CHRONICLE or JEWISH WORLD.

JEWISH NATIONAL MOVEMENT.

ZIONISTS AND SYNAGOGUE REPRESENTATIVES.

SECOND CONFERENCE.

A second conference between Zionists, Rabbis and Synagogue Representatives was held last Saturday evening, at the Toynbee Hall.

Mr. JOSEPH COWEN, who presided, said the object of the second conference was to put into concrete form the results of the last meeting. The committee that had been formed at the last conference had framed certain resolutions which the conference would be asked to support. They wanted to have proofs black on white that the Jews desired Palestine, and for that purpose the Zionist Federation had issued declaration forms. The Rabbis and Presidents of the Synagogues would be asked to pledge themselves to obtain the signatures of their congregation to these declarations. Then again, in order to crystallise their aims they had to keep the Zionist organisation going, and for that purpose it was necessary that the Synagogue Representatives should procure a number of shekolim equal to the membership of their respective congregations.

Mr. COWEN moved :—

That the rabbis and hon. officers of the synagogues undertake to obtain all possible measures to induce their congregants to sign the Zionist Declaration forms.

Rabbi REGENSBURG supported the motion which was carried unanimously.

The second resolution was to the effect that the rabbis and presidents further pledge themselves to take the steps that may be necessary that the members of their congregations shall pay a shekel as part of the contribution to the synagogue.

Mr. BERNSTEIN thought that it would be difficult for the synagogue representatives to pledge their members to pay the shekel.

Rabbi REGENSBURG expressed the opinion that this was a duty and could easily be effected.

Mr. BROMBERG was anxious for more "heart Zionists" and not for formal names. He insisted on the note of orthodoxy in Zionism which was the best method to win over the Jewish masses to the movement.

Mr. MITCHELL, as a newcomer, desired to know whether the Zionists were going to work together with the Conjoint Committee.

Mr. RUBINSTEIN replied to some of the criticism. He said that the Rabbis and Presidents might have some difficulty at first in obtaining one shilling annually towards the movement, but ultimately the difficulty would be overcome. Zionism had not introduced irreligious principles; on the contrary, Jews who had drifted from Judaism for years, had through Zionism come back to their people. As to the question of working with the Conjoint Foreign Committee, the Zionists would gladly welcome the co-operation of that body to achieve their aim. But Zionists would not be deterred from pursuing their object if the Conjoint Committee failed to ask for Palestine.

Messrs. Goldbloom, Isen, and others having spoken

Mr. NAHUM SOKOLOW said that throughout the proceedings he was obsessed by the question: "Will these dry bones revive?" To all the questions and difficulties raised by some of the speakers there was the one reply of the Hagadah: "We were slaves!" There was a lack of faith in them, they did not believe in their own powers. The Rabbis did not believe they could induce their congregants to pay a shilling a year, the other speakers doubted whether Jews would pay. It was lamentable to have so little faith. It was not enough to believe in God, but a Jew must also believe in his people. He (Mr. Sokolow) could assure them that some of the speakers had underestimated the willingness of Jews to pay the shekel. It was a lame excuse that the present times were too hard to pay a shilling a year. The Jews at Pinsk, which is in the centre of the firing line, where the economical conditions were terrible, had been only too glad to have an opportunity of sending money for Zionist purposes.

The resolution was subsequently carried unanimously.

JEWISH PRISONERS IN GERMANY—*Continued from page 16.*

Camp," which deals with the life of the thousands of prisoners gathered on the famous racecourse.

A SUFFRAGETTE CANDIDATE.

One incident in particular seems to have led to lively times. It was that of a mock Parliamentary By-Election, the scheme being due to Mr. Israel Cohen, one of the interned. The Conservative candidate was Mr. Alexander Boss. Mr. Cohen himself stood as the Liberal, while Mr. Reuben Castang was the protagonist of women's rights. The election was a merry and tumultuous affair, and was fought with a prodigality of fun and vigour that must have kept the whole camp alive. Mr. Cohen promised the free (?) and independent electors of the camp that if returned to the House of Commons he would advocate an allowance of £1,000 per annum for each of the electors. But Mr. Castang, the woman's candidate, we read, poured gentle ridicule upon the promises of both candidates. "Of what value," he asked, "would all those promises be without woman, lovely woman?" (Several voices: "We want women!" Counter cries of "We want beer!") "If he was returned they would get women, and plenty of them."

And returned he was at the head of the poll, Mr. Cohen coming second.

RUHLEBENITIS.

The camp also celebrated Bank Holiday, with side-shows, booths, and all the rest of the orthodox requirements. "This camp," says the magazine—one of the brightest little publications one could hope to come across—"will never languish for boredom. We all have our occasional attacks of "Ruhlebenitis," but they pass, and slowly we are realising that if a man is bored here he has only himself to blame.

Indeed, plays are acted, football and lawn tennis are indulged in, orchestral concerts are given, and even "pictures" are screened at the "Ruhleben Picture Palace."

On the other hand, the intellectual life is carefully looked after. There is the Camp School—with classes in full swing in "Boxes and Loft Corners." In August last some seventy-five classes were at work, giving tuition to some seven hundred pupils. In addition French and Science Circles were formed and popular lectures are given—Mr. Israel Cohen read a paper on Israel Zangwill; and, of course, there is a Debating Society.

But amidst it all, the inevitable sigh for home occasionally mingles with the hum and murmur of camp life, as the following little poem in the Magazine shows:

THIS YEAR, NEXT YEAR—

This year, next year, now or never;
That's the question—shall we ever
See the spuds and onions growing
In the cabbage patch at home?
Watch the kiddies gaily blowing
Bubbles from the soapy foam!

Sitting by the fireside fender
Roasting chestnuts on the ember—
(Sweet the memory, and tender)—
You and wifey—you remember.
This year, next year, now or never;
That's the—damn it!—shall we ever?

MANCHESTER ZIONIST ASSOCIATION.

A conference of representatives is to be held at the Midland Hotel to-morrow. Addresses will be delivered by Herr Sokolow, Mr. Joseph Cowen, Dr. C. Weitzmann, and Mr. W. Jobotinsky.

On Sunday a public meeting will be held at Houldworth Hall, Deansgate, at 7 p.m.

LEEDS.—At a meeting of the Ladies' Zionist Association held last week Mrs. Shienbloom was elected a delegate to the Conference of the English Zionist Federation, and Miss Weisberg as proxy. Miss Ray Zortman was elected Hon. Corresponding Secretary. A literary evening was held last Sunday. Mrs. Coss presided. Mrs. Shienbloom read extracts from the works of Sholem Aleichem. Mr. Rumyanick, Mrs. Wolfe and the Misses Porton also contributed to the programme.

LIVERPOOL.—Mrs. B. L. Bennett read an original sketch entitled "Pride" at a meeting of the Ladies' Zionist Association last Sunday. Mrs. A. Ginsburg presided. Thanks were accorded Mrs. Bennett, on the motion of Mrs. D. Simbler seconded by Mrs. S. I. Levy. The proceedings concluded with a musical programme by Miss D. Black.—Next Sunday Mr. Sidney Price, LL.B., will address a meeting of the Girls' Zionist League and Junior Zionist Association.

WOMEN'S LEAGUE FOR CULTURAL WORK IN PALESTINE.—A meeting of the central committee was held at "Hatikvah," The Ridgeway, Golder's Green, at which the following were present: Mesdames M. Friedlander (in the chair), A. Buchler, M. Gaster, Ezra, George Joseph, Hovsha, A. Kahn and Paul Goodman. It was resolved to recommend to the societies to apply for the annual subscriptions in the usual course and that the funds collected shall be kept in reserve to be used for the objects of the League as soon as circumstances permit.

LONDON UNIVERSITY ZIONIST SOCIETY.—At Toynbee Hall last Sunday, the third lecture of the series on "Makers of Zionism" was delivered by Mr. A. Val Finkenstein, who took for his subject "Leo Pinsker and the Chovevé Zion." Mr. Leon Simon presided.

B'NOTH ZION ASSOCIATION.—Last Tuesday Miss H. Landstone read "A Sketch on the Yiddish Theatre," written by Mr. C. Landstone. Mrs. Landstone again delighted the audience with her pianoforte solos. The Misses Cohen and Harris sang.

SWANSEA.—The annual meeting of the Daughters of Zion was held on Sunday. The officers were re-elected, viz., Mesdames J. Glass, President; Weisberg, Vice-President; M. Goldberg, Treasurer; Miss Annie Baddiel, Hon. Secretary; and a committee of twelve.

United Jewish Friendly Societies.

[COMMUNICATED.]

A meeting of the Executive Committee was held at Camperdown House on the 2nd inst. Mr. I. Solomons presided.

Mr. Joseph Cowen, Mr. S. B. Rubinstein and the Rev. J. K. Goldbloom, of the English Zionist Federation, attended to discuss the question of the co-operation of the Council in the work of the Federation.

A letter was read from Mr. Lucien Wolf expressing the willingness of the Presidents of the Conjoint Committee to discuss the suggestion that a united effort should be made by the Anglo-Jewish community in preparation for the peace negotiations, whenever they may be initiated. It was resolved that Mr. I. Solomons, Mr. S. E. de Haas, and Mr. J. H. Taylor, B.A., should meet the Presidents of the Conjoint Committee.

The Secretary reported that the Grand Order of Israel had forwarded a cheque for £73 19s., subscribed by various lodges, on behalf of Jews in war-suffering areas. The Order desired that of the sum contributed fifty per cent.

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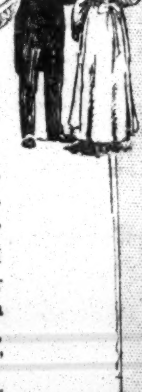

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The originals of all letters published are filed for reference.

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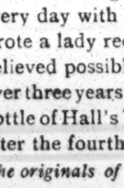

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shall go to Mr. Leopold de Rothschild's Fund for Russian and Polish Jews, and fifty per cent., divided in equal proportions, for Jews in other suffering areas.

The Shepherds' Bush Benefit and Divisional Society forwarded a cheque for £20 for transmission to the Fund presided over by Mr. Hermann Landau.

It was decided to ask for representation on the Treasury Committee which has been appointed to inquire into the financial experience of the Insurance Acts as far as they affect approved societies.

The following additional Orders and Societies have consented to join the Jewish Group for the purposes of the State valuation: Order Shield of David, Grand Order Sons of Jacob, London Hebrew Tontine Society, Western Great Warsaw Hebrew Benefit Society, and Brethren of Justice Friendly Society.

The Rev. F. B. Meyer and the Jews.

"ON THE RUBBISH-HEAP OF THE WORLD."

The *Jewish World*, in its issue for February 2nd, referred to an address delivered by the Rev. F. B. Meyer at a meeting of the Regions Beyond Missionary Union held at Bath, in the course of which he referred to Israel who "looked upon themselves as God's peculiar people," and who, "so long as they were safe and blessed, it mattered little what became of the rest of humanity." "Again and again," said Mr. Meyer, "God tried to waken them up, but they remained obdurate, and finally God cast them on the rubbish-heap of the world." "God had made England what she was," he added, "not because of the prowess of her sons in army or navy . . . but because God wanted to give us a chance of doing for the world what the Hebrew people had failed to do."

The Rev. S. Lipson, Jewish Chaplain to H.M. Forces, has now written to Mr. Meyer as follows, forwarding at the same time a copy of the letter to the Bath paper which reported the speech :—

36, Hallam Street, Portland Place, W. 9th February, 1916.

SIR,—My attention has been drawn to your address at Bath, and I wish I had the leisure to reply at length to the remarks you made in reference to the people who, for centuries, despite oppression, ostracism and cruelty, have held loyally to the faith of their fathers.

It is difficult to realise that a minister of religion should allow himself to give expression to sentiments which must cause a sense of revulsion in the minds of all reasonable men.

Through the prophets of Israel, through Jewish thinkers, through Jewish poets, God has expressed himself in the past. Perhaps still even to-day also, in the fact that they whom you characterise as belonging to the "rubbish heap of the world" continue to maintain unswerving loyalty to the God for whose Unity millions have lived the life of sacrifice, and in dauntless faith, hosts of Jewish martyrs have died. That the modern offspring of the "rubbish heap" hold, as they unflinchingly do, by the venerable symbols of the past, may be accounted another of the many miracles which history can show.

Having also regard to the fact that Jews from all quarters of the Empire have rallied round the flag, which stands for them as the symbol of fair mindedness and toleration, and in view of the gallantry exhibited by the Jewish sons of the Empire again and again, it is a poor compliment to their history (which you, Sir, doubtless know), to their faith, without which yours had never been born, to their loyalty as citizens, which cannot be challenged, to use speech so unworthy a scholar and a gentleman, and one who would better emulate his Master by sowing the seed of love in the hearts of men instead of inflaming them with discord and hate.

To the Rev. F. B. Meyer, D.D.

Red Cross Sale at Christie's.

APPEAL TO COLLECTORS.

A large number of Jewish donors last year assisted a great sale at Christie's in aid of the funds of the British Red Cross Society and the Order of St. John. A similar sale is to be held next month, and an appeal is made to collectors and others to send art treasures to the Reception Depôt, 48, Pall Mall. The last day for receiving gifts is the 29th of the present month.

Among the Jewish donors so far are Mr. W. Rothenstein, who has sent five drawings; Mr. J. H. Levy (a diamond brooch); Mr. Asher Wertheimer (an old French bronze from the collection of the late Mme. de Falbe); Mr. Maurice Myers (an unpublished book with entry in the handwriting of Isaac d'Israeli, to whose library it formerly belonged); Mrs. L. and H. Nathan (old addresses); Lady Samuel (two Chinese plates); Messrs. Crichton (a silver Danish drinking cup circa 1740); and Mr. Lionel D. Walford (an old Italian inlaid work-box, dated 1785.)

The Alleged Frauds on Ottoman Jews.

The hearing of this case was resumed yesterday week. Two further charges were preferred—one against Dallas alone of forging a public document, namely, a minute on the Home Office file relating to an application by an alien enemy amed Moido Perez for a permit under the Aliens Restriction Order; and the other against both defendants of obtaining £10 by false pretences from Solomon Habib, of Wood Lane, Shepherd's Bush.

Evidence in support of the second new charge was given by Habib, and the hearing was adjourned.

The case was concluded on the following day, when more evidence was called by Mr. Muir in support of the charge against Dallas alone of forging a minute upon the Home Office file relating to an enemy alien named Perez. The accused were committed for trial. Both pleaded not guilty.

RICHMOND AND DISTRICT HEBREW CONGREGATION.

From Mr. ARTHUR HOWITT, Chairman, Castle Hotel, Richmond. [TO THE EDITOR].

SIR,—I venture through the medium of your columns to make an earnes appeal to the Jewish residents in the Thames Valley to give us thei support, so that the proposed synagogue in Richmond shall become a reality within the next few weeks. We have been fortunate enough to secure a beautiful building (the Central Hall, Parkshot), practically new premises and in every way suitable for adaptation as a permanent synagogue. About £350 will be required, and we are particularly anxious to start free from debt.

I have been promised up to the present £185, also a Sepher Torah, and there is no doubt that the balance could be raised in this district without recourse to an appeal to the public outside, which, at the present moment, would be very undesirable. There are over forty girls and boys who do not receive Hebrew or religious instruction. There is no synagogue nearer than Hammersmith—about five miles from Richmond—six from Twickenham—eight from Kingston.

Every Sunday evening (at the Castle Assembly Rooms, Richmond) is reserved for social intercourse, so that opportunities are afforded for the interchange of ideas. We shall gladly welcome Jewish residents to those gatherings which usually take the form of lectures, debates, or concerts. I shall be glad to give any further information to any lady or gentleman willing to co-operate with us and to acknowledge donations that may be sent to me.

FOUR PER CENT. INDUSTRIAL DWELLINGS COMPANY.

ANNUAL MEETING.

The annual meeting of the Company was held on Tuesday, at the offices, St. James's Place, Aldgate. Mr. HENRY E. BEDDINGTON, the acting Chairman, presided.

The CHAIRMAN said that he was sure he would have the wholehearted sympathy of the shareholders with him in referring to the loss the Company, in common with all England, had sustained by the death of Lord Rothschild, to whom the inception of the Company was due, and who took a very active interest in its affairs up to the date of his lamented death. It might be of interest to remind the present shareholders, for unfortunately only a few of the original shareholders were now living, that the formation of the Company was the outcome of a resolution of a special Committee appointed by the Council of the United Synagogue in 1885, to consider, among other matters, the condition of the Jews in the East End of London. At that time the want of suitable housing accommodation, with the natural concomitants of overcrowding, was very acute. It could certainly be claimed that the efforts of the Company to provide accommodation at low rentals and to disperse the Jewish inhabitants throughout the Metropolis had been eminently successful. The near East End to-day, that is to say the part bordering on the City, was a very different place to live in to what it was thirty years ago. It seemed, however, as though the success the Company had attained in improving the condition of the working classes throughout London would not last, as the slowing down of building operations during the last few years, due to pre-war legislation, had, with the war conditions now prevailing, accentuated the problem of proper house accommodation throughout not only London but the entire country. The high cost of labour and materials, apart from increased rates and taxes, would be a bar to future provision of houses for the working classes at the same modest rentals as had hitherto prevailed in the buildings owned by the Company. It was a truism to remark that the health of the population depended upon suitable home accommodation, and he was forced to regard the future outlook throughout the country as extremely serious. The Company would continue its operations so far as it was able in the old spirit, but in this connection it must be remembered it would be impossible for that or any other Company to raise money in future at the old cheap rates that they were able to take advantage of in the years now long past. The only point in the accounts to which it was necessary to direct attention was that Imperial Taxes had increased by over £1,000 and this item was necessary for the common weal, this increase in National taxation would he knew be cheerfully borne by the shareholders. The Board had elected as its Chairman, Captain Evelyn de Rothschild, who had been one of the directors for many years, in succession to his uncle, the late Lord Rothschild. Captain de Rothschild is now serving his King and Country which accounted for his not occupying the Chair. The Company's affairs were in a satisfactory condition, and the hearty thanks not only of the Board but also of the shareholders were due to the Secretary (Mr. P. Ornstien) and the Assistant Secretary (Mr. E. P. Ornstien), who carried out their duties with ability, with discretion and with tact. Mr. Beddington concluding by moving that the report and statement of accounts be adopted, that a divident for the half-year to 31st December at the rate of 4 per cent. per annum (free of Income Tax) be now declared (making with the interim Divident paid in July last, 4 per cent. for the year); that the transfer of £3,000 to the Reserve Fund be confirmed; and that the balance of £421 1s. 7d. be carried forward.

Mr. ALBERT M. WOOLF in seconding the motion, testified to the great amount of work which was performed by Mr. Beddington, who left little for the directors to do.

The motion was carried.

Captain Evelyn de Rothschild and Mr. A. M. Woolf, who retired from the Board by rotation, were re-elected, and Mr. Alfred Henry, F.C.A., was re-elected auditor.

Mr. S. KARET, a shareholder, paid a tribute to the excellent manner in which the affairs of the Company were conducted by the directors.

Jews' College.

A meeting of the Council of the Jews' College was held on Wednesday, at Queen Square House. Mr. JOSHUA M. LEVY presided, and there were present:—

The CHIEF RABBI, Dayan Feldman, the Revs. A. A. Green and J. F. Stern, Sir A. Tuck, Messrs. H. Bentwich, F. D. Benjamin, Neville D. Cohen, A. E. Franklin, A. Josaphat, E. D. Lowy, E. L. Mocatta and Samuel Moses. The Principal also attended.

The CHAIRMAN read a report of the Education Committee, which was unanimously adopted.

The report states that the Chief Rabbi has been elected Chairman and that Messrs. A. Kahn and J. Prag were elected representatives on the Executive Committee. Rabbi Professor Dr. Gollancz is to be invited to deliver the Friedländer Memorial lecture for the year 1916.

The election of Sir Adolph Tuck as Chairman of the Executive Committee was confirmed.

Mr. FRANKLIN moved the following proposal, referred to the Council by the meeting of Governors and Subscribers:—

That the constitution of the College be amended so as to provide that the governing body shall be reduced to smaller dimensions as regards the number of members elected by the governors and subscribers, but that in addition the Council shall comprise representatives of the authorities responsible for the provision of facilities for Jewish public worship, the representation not being based on financial considerations, but the right of such bodies to elect additional members of the Council in return for financial support to be safeguarded.

Mr. Franklin said that the object of the proposal was to bring the College in closer touch with the leading communities in London, and particularly in the provinces. The representatives of those bodies would be more interested in the institution and responsibility would also rest upon them with regard to the securing of a position for the minister who had successfully accomplished his studies.

Mr. LOWY seconded and Messrs. MOCATTA and S. MOSES opposed the motion.

The Rev. J. F. STERN said that bodies such as the Berkeley Street Synagogue and the Liberal Synagogue could not be denied representation if other communities were represented.

The Rev. A. A. GREEN said that there was one point in the proposal with which he was in sympathy, viz., that of providing a position for the student who had successfully concluded his studies. He would therefore suggest the formation of a committee on the Council to deal with that matter.

Mr. N. D. COHEN questioned whether the proposal would strengthen the College.

Sir ADOLPH TUCK said that if representation were not to be based on financial considerations, the College would be in a worse financial position than it was at present.

The motion was negatived.

In the Provinces.

NOTE.—Insertion of news cannot be secured unless it reaches the office early in the week. Delivery of reports of Sunday functions is requested not later than Tuesday.

MANCHESTER.

[FROM OUR CORRESPONDENT.]

THE ALDERMAN FRANKENBURG TESTIMONIAL. A meeting of the Testimonial Committee was held on Sunday. Dr. J. Dulberg, J.P., presided and outlined a scheme the object of which was to obtain a large number of signatures of subscribers to the Testimonial. In their desire to have an immense number of persons willing to associate themselves with the movement, the Committee would appeal for sums from one shilling upwards on specially printed lists. It was their intention to present to Alderman Frankenburg an illuminated album containing all the signatures. Several institutions and many friendly societies had already expressed their desire to be associated with the scheme and some of them had sent contributions. The list of contributions will close on March 20th.

At the annual meeting of the Nathan Laski Lodge, Order Achei Brith, nearly every one present responded to a request made by Bro. N. Laski for contributions to the Frankenburg Testimonial Fund. It was stated that fifty new members had been admitted during the year.

POLISH AND PALESTINE FUND. At the weekly meeting of the Hightown Branch held on Saturday, and presided over by Rabbi I. J. Yoffey, it was stated that a large number of special collecting boxes had been made and presented to the fund free of charge. Printed appeals in Hebrew and English were affixed to the boxes, and it was decided to distribute them largely in workshops, offices and houses.

On the motion of the Chairman, it was resolved to write to the Editor of the JEWISH CHRONICLE expressing appreciation of his successful efforts to put an end to the co-operation of the Central Committee in London with the Edinburgh Committee. Rabbi Yoffey said that the JEWISH CHRONICLE deserved every credit for its untiring energy for the honour of the community and that such action deserved to be long remembered in the annals of the Jewish community.

It was stated that two public meetings would shortly be held, one of them in the district of Strangeways or Lower Broughton. The other would be on a larger scale, and it was hoped that some prominent communal workers in London would deliver addresses. One of the largest halls in Manchester would be engaged. Much regret had been expressed that there were still many wealthy men in the city who had not yet contributed to the fund, and it was felt that every effort should be made to bring the distress and urgent needs of our coreligionists in Russia more closely to the notice of those people.

A special Committee, formed some time ago to help the fund, is a arranging a concert.

NEW SYNAGOGUE AND BETH HAMIDRASH. The annual meeting was held on Sunday. The President, Mr. Isaac Goodman, reported that, though the congregation had passed through anxious times, its financial stability was sound. The marked increase of the various items of revenue was of a gratifying nature, particularly at a period when the congregants had to respond to so many and heavy calls. The liabilities were on the point of liquidation, and it behoved the congregation to come to the aid of members who were adversely affected by the war by establishing a reserve loan fund. Mr. Cohen, the Treasurer, presented the balance-sheet which was unanimously adopted. Thanks were accorded to Messrs. I. Cushelson and Michael Goodman, the Hon. Auditors, as well as to the Executive for their zealous work.

NORTH MANCHESTER SYNAGOGUE. The installation of the Rev. H. Abrahams, the newly elected second Reader took place last Friday evening. Mr. Abrahams delivered a sermon during the morning service on Sabbath.

BOARD OF GUARDIANS. Alderman I. Frankenburg, J.P., presided at the monthly meeting held last week. The report of the Relief Committee showed that 77 residents, 3 casuals, 43 fixed cases, and 34 sick cases had been relieved. Sums of £159 in cash and £53 for relief in kind were granted. The medical report stated that 71 patients were attended, of whom 42 were cured and 20 relieved. There was no epidemic.

ORPHAN AID SOCIETY. The family of the late Mr. Ephraim Brown have sent the Treasurer £5 for the funds of the society in memory of their father.

Mrs. Fitelson has presented an Indian table cover, to be sold for the benefit of the society.

As the result of the dance held on January 29th, about £11 will be realised for the charity.

JEWISH HOSPITAL. The annual meeting of the weekly subscribers was held on Sunday. Mr. Joseph Betesh, who presided, regretted to report a decrease in the weekly subscriptions, which amounted to £283, as against £375 in the previous year. Mr. S. Rosenbaum, President of the Governors representing the weekly subscribers and Friendly Societies, gave a report of the work of the Governors for the past year and regretted that so little had resulted from their efforts. To achieve better results more enthusiasm would have to be displayed, and the work ought not to devolve on a few of the Governors. Mr. Joseph Taylor moved, and Mr. Henry Cohen seconded, a vote of thanks to the Hon. Collectors. Mr. J. Bertelstein and Mr. George Aaronson responded on behalf of the Hon. Collectors. Mr. Max L. Woolfe moved, Mr. W. Shipper seconded, and Mr. M. H. Kriengle supported a vote of thanks to the Chairman. A vote of condolence with Mr. B. Kostoris on the death of his wife was adopted.

The annual meeting of the honorary collectors was held on Sunday. The following officers were elected: Mr. J. Bertlestein, Chairman; Miss Fanny Freedman, Vice-Chairman; Messrs. S. Opper and I. Bernstein, Treasurers; R. Verber and N. Trotsky, Hon. Secretaries.

Alderman I. Frankenburg, J.P., Testimonial.

A FUND is being raised in commemoration of Alderman Frankenburg's **SEVENTIETH BIRTHDAY,** to be devoted by him to Charitable objects.

All Institutions and individuals desirous of contributing to the same are invited to send their subscriptions to either of the undernamed:—

Dr. J. DULBERG, J.P., Chairman.
NATHAN LASKI, Esq., J.P., Treasurer.
S. CLASSICK, Esq., Hon. Secretary.
Jewish Working Men's Club,
Exchange Street,
Cheetham, Manchester.

The Fund closes on March 20th, next.

HOME FOR AGED JEWS, AND SHELTER. The monthly meeting was held on Sunday. Mr. E. Nove presided, The monthly report states that 28 inmates and 20 casuals were provided for, and that the deficiency in the income during the month was £43. The balance-sheet for 1915 was unanimously adopted.

WORKING MEN'S CLUB. The Rev. J. Livingstone, of Bradford, delivered a lecture at the club last Sunday to a crowded audience. In the absence of the Rev. J. Phillips, to whom a vote of sympathy was passed on the loss he has sustained by the death of his mother, Mr. A. Sunderland presided. The lecturer dwelt at some length on the characteristics of the Jew. He mentioned that one thing that was necessary among the Jews was the teaching of strict discipline, which was essential to holding the community together. Thanks were accorded the lecturer, on the motion of Mr. S. Classick, the Hon. Secretary, seconded by Mr. M. Phillips and supported by Mr. Besso.

IVRIYAH SOCIETY. Mr. A. B. Rivlin opened a debate in Hebrew last Sunday on "Culture and Zionism." The Rev. M. M. Cohen, Messrs. Slotki, Freedman, Wine, Michalson, Sadovsky and Wolfish also spoke. The vote of thanks to Mr. Rivlin was proposed by Mr. Locker and seconded by Mr. Winer.

NOTICE.—THE MANCHESTER BRANCH OFFICE of the *Jewish Chronicle* is at 147, Gt. Ducie Street, where the paper is on sale and Advertisements are received.

LEEDS.

[FROM OUR CORRESPONDENT.]

NEW BRIGGATE SYNAGOGUE. The annual meeting was held on Sunday, Mr. L. Rosenberg, the President, presided. The Auditors were thanked for their services. Mr. L. Rosenberg, after holding the office of President for ten years, retired and was thanked for his excellent work. The following were elected: Messrs. W. Cohen, President; M. Goldstone, Vice-President; Joseph Ark, Treasurer; A. Stienmark, H. M. Lipman, S. Saipe, Auditors; and a Committee.

GENERAL WAR DISTRESS FUND. A meeting of the Executive was held last week. Mr. Joe Cohen, Vice-President, presided. The meeting discussed the final details connected with the mass meeting which is to be held to stimulate enthusiasm in the movement. Mr. Sokolow and Mr. H. S. Q. Henriques will be the chief speakers.

EDUCATIONAL COUNCIL. A meeting of the Executive was held on Sunday. Mr. S. Lubelski presided. The annual report showed that the classes had made great progress and that the children were most enthusiastic in their work.

JEWISH INSTITUTE. Rabbi Dr. Salis Daiches delivered an address last Sunday on "Religion: Natural and Revealed." The Rev. M. Abrahams, B.A., presided. Dr. Samuels, Messrs. L. E. Wigoder, I. Baker, and the Chairman participated in the subsequent discussion.

NOTICE.—THE LEEDS BRANCH OFFICE of the *Jewish Chronicle* is at 189, North Street, where the paper is on sale and Advertisements are received. Telephone 264X.

LIVERPOOL.

[FROM OUR CORRESPONDENT.]

RUSSO-POLISH JEWS RELIEF FUND. A meeting of the Liverpool Committee was held on Sunday at the offices of the Board of Guardians. Mr. S. Broude presided. Mr. S. Cohen, the treasurer, reported that £1,040 had been collected to date under the auspices of the committee. It was decided to forward the balance of monies in hand to the London Central Committee with a further list of subscribers for publication without delay. Arrangements were considered for extending the weekly collections.

A letter was read from the Princes Road Congregation inviting the committee to send representatives to a conference to consider ways and means for securing further support to the fund. The letter provoked a long discussion. Mr. B. Altman, hon. secretary, moved that the invitation should not be accepted. If, he said, the Princes Road Congregation desired to give assistance to the fund in a united effort there was nothing to prevent their participation in the work of the Liverpool Committee by sending their representatives in the same way that all the other congregations and societies in the city had done. The Princes Road Congregation had been invited over and over again to send representatives to the local united committee and had obstinately refused. The congregation was the wealthiest in the provinces and had made a separate appeal and a separate collection for the fund which, it was now common knowledge, had not yielded the result expected. Instead of the congregation making a further appeal to its own members or joining the Liverpool Committee, it had convened this conference. In his opinion the acceptance of the invitation would stultify the committee's own work, which had been so successful and would lead to the whole communal organisation of the Relief Fund passing into the hands of the Princes Road Congregation, which had shown itself unwilling to work in harmony with the other congregations and unable to secure an adequate response from their own members. In the interests of the fund they should decline the invitation.

The Chairman pointed out that a decision to accept the invitation to the conference did not bind the Committee in their future action. Whatever proposals the conference might discuss, a further meeting of the Committee would be held to consider them.

On the motion of Mr. J. Abrahams, seconded by Mr. A. Finn, it was decided to accept the invitation of the Princes Road Congregation, and eight representatives were appointed.

In consequence of this decision, Mr. B. Altman resigned from the position of Hon. Secretary, and it was decided to postpone the election of a successor until the next meeting, when the proposals submitted by the Princes Road Congregation would be considered.

A letter signed by Mr. A. M. Jackson, senior warden of the Old Hebrew Congregation, has also been sent to the New Hebrew Congregation (Hope Place), inviting representatives to a conference. The Hope Place Congregation, whose

Continued on next page.

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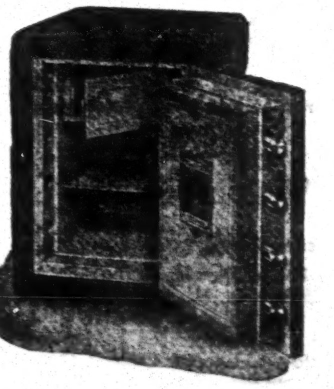

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IN THE PROVINCES.—*Continued from page 25.*

special appeal to its members realised £550 and who initiated the concert which brought over £200 to the fund, have declined the invitation.

Sunday's concert at the Shakespeare Theatre in aid of the Russo-Polish Jews' Relief Fund was splendidly supported. The theatre was crowded. The programme afforded much enjoyment. The vocalists were Miss Kitty Brownless, Miss Maud Holmes, Mr. Charles Tree, and the Minster Quartette (Messrs. Harold Yates, Tom Barlow, W. H. Atkinson, and F. Owens), all of whom were enthusiastically received. Mr. E. Stanley Redfern, the well-known flautist, rendered solos. The band of the 8th King's (Irish) Liverpool Regiment came specially from Blackpool to take part in the programme, and their selections, under the conductorship of Mr. J. Leadbetter, were greatly appreciated. The band played, for the first time in Liverpool, "Hatikvah," the music having been specially arranged for the occasion by Mr. Bertram B. Benas. Mr. George J. Freeman discharged the duties of accompanist with great ability.

SHELTER AND HOME FOR AGED JEWS. The monthly meeting of the executive was held last Sunday. Mr. D. G. Baker, the President, presided. The Treasurer, Mr. L. Clark, submitted the financial report, which showed a marked increase in the subscriptions. The Chairman congratulated the members on the satisfactory state of the society's affairs. The committee declared a few vacancies for the admission of poor and needy persons to the Home.

JEWS' HOSPITAL AND ORPHAN ASYLUM AID SOCIETY. The annual meeting was held on Wednesday week at the Princes Road Synagogue Annexe. Councillor David Jackson presided. The following were elected: Councillor David Jackson, President; the Rev. S. Friedeberg, B.A., Messrs. Herbert W. Levy, D. Gabrielsen, S. I. Levy and R. Lipkin, Vice-Presidents; Allan I. Bell, Treasurer; and Israel Levy, Hon. Collector. The Society had collected £42 during 1915 for the institution. A ballot for four Life Governorships resulted in Messrs. M. Greenman, A. Levy, Alderman J. R. Grant, and Mr. S. Saks being elected.

TALMUD TORAH SCHOOLS. The annual meeting of subscribers was held on Sunday. Mr. I. Dover, President, presided. The financial statement showed an income of £387 13s. 5d., and expenditure £423 5s. 6d., leaving a balance of £35 12s. 1d. due to the bank. Officers were elected, viz.: Messrs. I. Dover, President; N. Ginsburg and S. Brodie, Vice-Presidents; J. Swift, Treasurer; Louis Gorfunkle, Hon. Secretary; and B. Caplan, Secretary.

LADIES' BIKUR CHOLIM SOCIETY. The annual concert in aid of the funds of this Charity is to be held next Thursday, at the St. George's Hall. This year the society has decided to devote twenty-five per cent. of the proceeds to the Russo-Polish Relief Fund, and in view of this fact, as well as of the increased cost of the milk, food, and medicines granted by the Charity, the committee specially appeal to the community to assist in making the concert a record financial success. Alderman L. S. Cohen, J.P., has again given the concert his patronage. The excellence of the programme is assured by the fact that Mr. H. C. Arnold, Manager of the Lyric Theatre, has undertaken the position of honorary organiser, and Mr. S. Vickers will again be the stage manager. Tickets may be obtained from Messrs. Cranes, Church Street, from members of the committee, and from the Hon. Secretary, Miss Julia Fox, 64, Bedford Street, who is sparing no effort to make the function an unqualified success.

FRIENDLY SOCIETIES FEDERATION. A meeting was held on Sunday at the Pembroke Hotel to consider the question of federating all the local Jewish Friendly Societies. Messrs. D. Alergant, B. Stone, and J. Tenser were appointed a sub-committee to draft a Constitution to be submitted to a further meeting of representatives of the Societies.

GLASGOW.

[FROM OUR CORRESPONDENT.]

LITERARY AND SOCIAL SOCIETY. Miss Foggo, organiser in Glasgow of the Scottish Women's Hospitals for foreign service, lectured to the members last Sunday evening on the work of that body in Serbia and France. Miss Foggo has herself been in France, and her story of the growth of the organisation and the great work it is accomplishing on behalf of the Allies was a most fascinating one. As a result of a suggestion made by Mr. B. Heilbron after Miss Foggo's lecture, it is probable that the society will take steps to express, in a substantial and practical form, the interest and appreciation of the members in the work of the Scottish Women's Hospitals.

CHORAL SOCIETY. A lecture-recital—subject, "Opera, Overture,"—will be held in Burlington House, Bath Street, next Monday evening.

SOUTH SIDE UNITED CONGREGATION. Mr. Isaac Rubinstein has been elected Shammas and Collector on the retirement of Mr. A. Dishkin on a pension after twenty-five years' service.

BIRMINGHAM.

[FROM OUR CORRESPONDENT.]

TALMUD TORAH. The annual meeting of the Talmud Torah in connection with the Beth Hamedrash was held on Sunday. Mr. S. M. Woolfson presided. The twenty-first annual report was adopted. It was stated that the work wes narrowed, by the limited means. From sixty boys attending, the fees only amounted to £48. The willingness of the Committee to give free instruction to orphans and those too poor had been taken advantage of by some able to pay. £72 were received in subscriptions and £30 in donations. The efforts of Mr. Woolfson and Mr. J. Freedman in organising a concert, and the care exercised in dealing with the funds, resulted in a loss of only £2 on the year's work. Mr. H. J. Dainow had been engaged on the staff. The examination in September resulted in a favourable report. Twelve suits of clothing have been presented by Mr. H. Cohen, Dudley. Messrs. S. M. Woolfson and J. Freedman were elected President and Treasurer respectively.

YOUNG MEN'S ASSOCIATION. Last Sunday the Jewish Young Men's Association held a debate on the subject, "That the Power exerted by Trades Unionism is, and will be, a Danger to the State." Messrs. Sam Davis and Harold Davis led for the affirmative, and Messrs. S. J. Levi and S. C. Gordon for the negative. Messrs. B. C. Joseph, D. L. Caplans and Sampson Marks continued the debate, which was carried in the affirmative, by a considerable majority.

BRIGHTON. A parade of the armlet wearers in Brighton and Hove was held on Sunday and was followed by a service at the Hippodrome. Alderman Barnett Marks attended the service by invitation as an ex-Mayor of Hove. The Archdeacon of Hastings was the preacher. Commenting on his text, "If I forget thee, O Jerusalem, may my right hand forget its

cunning," the Archdeacon said that this was the cry of a nation in agony between 2,000 and 3,000 years ago." After outlining the story of the Jewish nation's tragic fate, he pointed out that the patriotism of the Jews had nevertheless become a proverb. Inquiring into the secret of this, he thought it was because first of all the Jews had been taught the history of their race from their childhood; in the second place they had been taught that to be a citizen of the Jewish race was not only one of the highest privileges on earth, but that it entailed duties and responsibilities on every generation; and, in the third place, that the heritage, moral, secular, and spiritual, handed down to them, had been committed into their hands by God. After nineteen centuries this people, scattered to the four corners of the globe, still clung tenaciously to their ancient customs and holy religion. All honour to them for it.

BIRKENHEAD. Last Sunday a special meeting of the congregation was held to promote collections for the Jewish victims of the war in Russia. The congregation has sent a second donation to the Central Fund. Mr. H. H. Cohen, of Seacombe, was elected delegate of the congregation to the Liverpool Board of Shechita.

CARDIFF. A public meeting was held on Sunday at the Isaac Samuel Memorial Building for the purpose of discussing the future of the new Hebrew School. Mr. Leo Joseph, J.P. (President of the local Jewish Education Board) presided. There was an unsatisfactory attendance, but this was fully compensated for by the earnestness and sincerity that pervaded the meeting, the discussion at times being very keen. The following resolution was adopted: "That it is the feeling of this meeting that the services of Mr. Shenfield and Mr. Maskin be engaged in addition to Mr. Skear and Miss Myerson.

Last Sunday, at the Jewish Institute (Literary Section) Mr. N. S. Burstein read a paper on "Eugenics and the Yiddishe Tochter." Mr. Leo Joseph, J.P., presided. On the motion of Mr. C. Goldman (President of the Institute), seconded by Mr. B. Janner, B.A., a vote of thanks to the lecturer was carried. A vote of thanks proposed by the Chairman, and seconded by Mr. L. L. Fine, J.P., was accorded Councillor Thomas and Mr. Lovatt Fraser for their attendance. The Chairman, in acknowledging a vote of thanks to himself, earnestly appealed for support to the Jewish Asylum at Norwood. A presentation to the Treasurer of the Jewish Institute was made last week. Mr. Leo. Joseph, in handing a gold watch (subscribed for by the members) to Mr. Joe Fligelstone, paid a high tribute to the conscientious, energetic and persistent services he had rendered for a few years past to the Institute. He had assisted in enabling them not only to attain a larger membership, but also to be in the happy position of having removed a burden of debt.

In the *Pharmaceutical Journal and Pharmacist* a striking tribute is paid to Mr. Leo Joseph. Mr. Joseph recently gave evidence before the Drug Tariff Committee and commenting on his evidence the paper says: "Mr. Leo Joseph, J.P., is one of the most esteemed members of the local association's executive, on which body he has done and is doing much valuable work, not merely for the particular constituency which he directly represents, but also for the pharmacists of England and Wales as a whole. The principality is to be congratulated on its representative, and the Society on its ability to command the services of so broad-minded, loyal, and experienced a witness." Mr. Joseph was recently invited by the Editor of the *British and Colonial Pharmacist* to serve on an umpire committee to decide upon points arising out of the establishment of national and territorial drug price lists.

The annual meeting of the Jewish Ladies' Benevolent Society was held last week. The report and balance-sheet, showing a credit in favour of the Society, were adopted. The following were re-elected: Mesdames M. L. Fligelstone, President; B. Jacobs, Vice-President; W. H. Cohen, Treasurer and Secretary.

DUBLIN. A general meeting of the Jewish Hospital Aid Association was held on Sunday. Mr. Joseph Zlotover presided. The President and several members of the Committee drew attention to the unsatisfactory financial position and to the impossibility of continuing the work without increased support. It was decided to invite members to increase their subscriptions and to make a general canvass among the community. Thanks were accorded to Dr. Wigoder for continuing to give free medical attention to the poor. The following were elected: Messrs. Z. Zlotover, President; C. Price, Treasurer; A. Weinrock, Hon. Secretary; and a Committee.

The twenty-second annual meeting of the Jewish Ladies' Charitable Society was held on Sunday at Greenville House. Mrs. J. Hesselberg presided. A satisfactory report of the work carried on during the year was presented and the following were elected: Mesdames J. Hesselberg, President; W. Nurock, Vice-President; I. Tomkin, Treasurer; I. Isaacson, Hon. Secretary. The Committee were re-elected.

A Committee of young ladies has been formed for the collection of subscriptions for the Russian and Polish Relief Fund. Collections from twopence upwards will be made weekly. The following have been elected: The Misses B. Kaitcer, President; L. Wigoder, Treasurer; Freda Green, Secretary; E. Coleman, B. Coleman, G. Kawe, S. Gittleson, N. Burack, B. Shillman, E. Green, D. Harris, Fanny Green, F. Moissel, and A. Silverman, Committee. All these ladies will act as collectors.

GRIMSBY. Collections among the Jewish community for the Fund for Russo-Polish Jews which Miss Jeanne Berman organised some months ago are proceeding vigorously. Miss Berman has been very active on behalf of the Fund and recently issued an appeal in the local Press under the heading "Tragedy of the Jews in the Russian War Zones." Miss Berman, accompanied by Mrs. J. Rosenberg, wife of the President of the congregation, and the Rev. I. S. Fox visited the Grimsby Docks for the purpose of collecting for the Fund.

LLANELLY. The Rev. E. M. Levy, B.A., of London, has accepted a unanimous call to the ministry of the synagogue. Mr. Levy, who is a native of Swansea, succeeded the Rev. H. J. Sandheim as headmaster of the Hebrew and Religion Classes in that city, a position which he resigned to pursue his Rabbinic studies in London. Mr. Levy enters on his duties at Llanelly shortly.

MIDDLESBROUGH. Great sympathy has been expressed with the family of Mr. Jacob Wilson who died this week after a residence in this town of nearly fifty years. The deceased had been Treasurer of the congregation and, at the time of his death, was Chairman of the School Committee and the Chevra Kadisha, and member of the committee of the Jewish Social Club.

NORTHAMPTON. Mr. Saul Doffman has been re-elected President of the Chevra Kadisha, and Mr. M. C. Michel has been elected a Trustee of the Congregation in place of the late Mr. G. L. Michel. At the annual meeting of the Ladies' Benevolent Society the following were re-elected: Mrs. Green, President; Mrs. Saul Doffman, Treasurer; and Miss Michel, Hon. Secretary.

PLYMOUTH. The annual meeting of the Hebrew Board of Guardians was held last Sunday. Thanks were accorded to the officers Messrs. Myer Roseman (President, S. Pearl (Treasurer), and Isaac Bromberg (Hon. Secretary), all of whom were unanimously re-elected.

In Paragraph.

AN article, entitled "The Gods of Germany," by Mr. Israel Zangwill, was published in Wednesday's *Daily Chronicle*.

NATIONAL UNION FOR JEWISH RIGHTS.—A meeting of the executive committee was held on Sunday at the Zion Hall. Mr. L. Resnick presided. It was decided to hold a public meeting early next month in order to acquaint the Jewish public with the ideals of the Union.

SPANISH AND PORTUGUESE BOARD OF GUARDIANS.—Owing to the war, it has been decided to curtail expense; no report is therefore being issued. The balance-sheet has, however, been printed and circulated. Attention is drawn to the fact that, whilst only £59 18s. 6d. deficit is shown on the year's working, the actual deficiency, which increases each year (excluding the outstanding loan of £200 to the Bankers), is now £488 6s. 7d., the balance having been taken from legacies placed on deposit, pending permanent investment. The calls made by war refugees have caused a severe strain on the Board's resources.

BRITISH WOMEN-WORKERS' EXHIBITION.—This Exhibition will be held at Prince's Skating Club, Knightsbridge, opening on May 1st next, and lasting three weeks. The Exhibition will be under the patronage of Queen Alexandra and Queen Amélie of Portugal. It will be the most comprehensive exhibition of women's work ever held in England and will embrace every form of women's activity. The aim of the Exhibition is an endeavour to furnish women with new ideas for gaining a living. The exhibits will be, as it were, a living and practical catalogue of what pioneer women workers are doing. A feature of the Exhibition will be the scope of the interests to which it appeals. The executive offices are at 39, Victoria Street, Westminster. The Organising Secretary is Mr. Ernest C. Digby.

JEWS' FREE SCHOOL.—A successful sale of work was held in the girls' department, and as a result over £80 will be sent to the Russian Relief Fund. Lady Rothschild who visited the school before the sale began congratulated the headmistress on the excellence of the children's work. The entertainment provided by the children was much appreciated.

NEW ERA CIRCLE.—Last Sunday, at Toynbee Hall, Mr. Maurice Myers read a paper on Zionism. The following participated in the subsequent discussion: Miss Rosenthal, Miss Lowe, Messrs. Regensberg, Chaikin, Aronsohn, and Jacobs. Mr. Maurice Myers also read a poem, written by himself, on Purim. A vote of thanks to Mr. Myers was proposed by Mr. Regensberg and seconded by Mr. Rojansky. Dr. M. L. Barst presided. Next Sunday, Mr. H. Gordon Selfridge will deliver a lecture entitled "What England must prepare for after the present war is over."

MEMORIAL TO LIEUT. LEONARD STERN.—We understand that a tablet to the memory of the late Lieut. Leonard Stern is being erected in the East London Synagogue, and will be unveiled on Sunday, May 28th, by Dr. H. J. Spenser, Headmaster of University College School. The Rev. A. A. Green will deliver an address on the occasion which will correspond with the "Jahrzeit."

POPLAR ASSOCIATE SYNAGOGUE.—The report of the President for the year ended December 31st last states in part; It is with great pleasure that I am able to report the very substantial progress made in the affairs of the synagogue, both financially and numerically; and this, despite the heavy burdens borne by the members on account of the many war appeals, which have been liberally responded to by the members of the synagogue. It will therefore be seen that the small Jewish community of Poplar, under its present management, is taking its full share of responsibilities. We have created a record for the year in the amount of income, viz., £273, as compared with £223 at the end of 1914. Again, numerically, we have also created a record, for the total number of members at the end of 1915 was 101, as compared with 88 only twelve months ago; and, but for the want of more seating accommodation in the synagogue proper, a further number of members might have been enrolled. If it were not for the increased cost of building owing to the war, it would have been advisable to consider the enlargement of the present accommodation.

(*Continued on next page.*)

IN THE PROVINCES.—*Continued from previous column.*

WALLASEY. The Rev. M. Levy, minister of the Hebrew Congregation, has forwarded to Lord Lansdowne the contributions offered by the members on Intercession Day in response to his appeal for the British Red Cross Society.

PROVINCIAL NEWS ITEMS.

The Rev. H. Segal, M.A., of Newcastle, lectured last Sunday at the Middlesbrough Jewish Literary Circle. The Rev. W. Hirsch presided. Thanks were accorded to the lecturer, on the motion of Mr. Marks, seconded by Mr. A. Levy.

Mr. Sydney W. Price, LL.B., presided at the lecture delivered by Mr. H. G. Purchase at the Liverpool Young Men's Christian Association.

At a meeting of the Gateshead Sinai Association (with Mr. S. M. Adler in the Chair) Mr. S. Weinstein read a paper on "The Struggle of Judaism from the Fifteenth Century to the Present Time." Messrs. B. Rothfield and J. Guttentag rendered songs.

The Rev. Dr. Strauss, of Bradford, having been invited by the President and Committee of the Pellon Lane Brotherhood, Halifax, delivered a lecture to a large audience on "The Religion of Israel." The lecturer was heartily thanked by the President, the Rev. W. H. Warren, who said that Dr. Strauss had shown them the great obligation Christianity was under to Judaism in every respect. The hope was expressed that he would address them again on a future occasion.

Bailie Archbold opened a debate last Sunday at the Edinburgh Jewish Literary Society on "What Means this Socialism?" Mr. Isaac Furst, J.P., presided. Mr. I. Lipetz moved the vote of thanks to Bailie Archbold.

At the annual concert at the Cork Blind Asylum Miss Blanche Goldstone (eldest daughter of the Rev. J. L. Goldstone) sang by invitation several songs, for which she was warmly applauded.

At a meeting held by the Blackpool Jewish Literary Society last week a paper was read by Councillor Sam Finburgh, of Manchester, on "The Needs of Provincial Jewry." A discussion followed in which Messrs. J. Myers, H. Comor, N. Robinson, E. Lipman, A. Robinson, and N. Scheff took part. A vote of thanks to the lecturer was proposed by the Rev. D. Caplan and seconded by Mr. L. Levene. On the motion of Mr. M. Shaffer thanks were accorded the Chairman, Mr. S. Taylor.

The Rev. E. Drukker, of Newcastle, delivered an address at the Sunderland Literary and Debating Society on "Archæological discoveries and their light upon the Old Testament." He showed how the discoveries on the cuneiform had tended to demolish much of the higher criticism levelled against the Bible. Mr. E. M. Maccoby, B.A., B.Sc., moved and Mr. Philip Jackson seconded the vote of thanks to the lecturer. A similar compliment to the Chairman, Mr. I. J. Golding, was moved by the Rev. L. J. Muscat and seconded by Mr. E. M. Rosenstein, the Hon. Secretary.

Mr. Attenborough, B.A., of Layton Park School, delivered a lecture entitled "Socrates and his time," last Sunday, to the Reading Hebrew Literary Society. The Rev. L. Wolfe, Messrs. E. Lange, Lipman and Crammer took part in the subsequent discussion. Mr. Alexander moved and Mr. Lange seconded a vote of thanks to the lecturer.

A lecture was delivered at the Newcastle Maccabean Amateur Dramatic Society on Sunday, by Mr. M. D. Mendelson, whose subject was "Zionism." Mr. Mendelson gave a short account of the life of the late Dr. Hertzl, and referred to the success which had attended the efforts of the Jewish colonists in Palestine.

At a meeting of the Belfast Dobrei Ibrith Society held at the residence of Mr. P. Elkind last Saturday, Mr. M. Vilensky delivered a lecture.

The Rev. I. Simon, of Manchester, lectured last Sunday at the Bradford Jewish Institute on "Rabbi Meir." Mr. M. A. Freedman presided.

At the Blackpool Jewish Literary Society last Sunday, a paper was read by Dr. S. Carr on "The Orientation of Buildings Used for Religious Purposes, and Some Account of Ceremonial Perambulation." A discussion followed, in which Mr. Myers and Mr. Robinson took part. Thanks were accorded to the lecturer on the motion of Mrs. Wolfe, seconded by Mr. Levene. On the motion of Master Sidney Wolfe, seconded by Master M. Morris, thanks were also accorded to the Chairman.

IN PARAGRAPH.—*Continued from page 25.*

STOKE NEWINGTON LITERARY AND SOCIAL SOCIETY.—Next Sunday, Mr. I. A. Symmons, the magistrate, will lecture on "Liberty—the Will o' the Wisp," at the Synagogue Rooms, Shacklewell Lane. Mr. A. M. Langdon, K.C., will preside.

POPLAR HEBREW CLASSES.—Through the instrumentality of Miss M. Simons, the children attending the classes have forwarded a parcel of comforts for the Jewish soldiers stationed at Aldershot.

CANNING TOWN HEBREW CLASSES.—Through the kindness of Mr. Abrahams, the proprietor of the Borough Theatre, Stratford, the children of the classes, conducted by the Rev. A. Plaskow, B.A., visited the theatre last Monday and witnessed the performance of the pantomime. Through the instrumentality of Mrs. Seltzer refreshments were provided for the children.

HATCHIAH SOCIETY.—Last Sunday a paper was read by Mr. Joseph Ostrofsky on "Experiences of a Jew in Russia." In the discussion which followed Messrs. D. Israelstam, A. Tattenbaum, J. Cohen, H. Joseph, and the Chairman (Mr. M. Schneiderman) took part.

NORTH LONDON SINAI ASSOCIATION.—Last Sunday, at the Wellington Road Synagogue, Mr. Leo Jung delivered an impromptu lecture on "Am Segoolo." In the discussion which ensued, Messrs. C. M. Fry, H. A. Goodman, Levy, W. Oster, S. Oster, Schwartz, J. Mendelowitch, and the Chairman took part. The vote of thanks to the lecturer was proposed by Mr. Goodman and seconded by Mr. W. Oster.

SINAI LEAGUE.—At a meeting of the representatives of the social sections of the Sinai Associations, held at the Redman's Road Talmud Torah last Sunday it was decided to hold a League Games' Tournament, the participants to be the champion players of the various branches. A prize for each game will be awarded to the winners.

JEWISH LADS' BRIGADE.—On Saturday evening, the Non-Commissioned Officers' Union of the Stepney Company held their annual tea and gave an entertainment to the lads of the Company. Staff-Sergt. H. Bermel presided.

LONDON JEWISH HOSPITAL ASSOCIATION.—A drawing organised by Mr. W. Greenberg and several others, in aid of the funds of the London Jewish Hospital, realised £6 6s. 3d.

MILE END LITERARY AND SOCIAL UNION.—Last Sunday Mr. A. H. Hyams, B.A., delivered a lecture on "Orthodoxy v. Reform Religion." Mr. A. Kirschbaum presided. A discussion followed in which Miss G. Caro, Messrs. J. Alexander, M. Rosenwine, S. Poletzky, Maccoby, and Jacobs took part. A vote of thanks to the lecturer was proposed by Mr. E. Bowman and seconded by Mr. M. Orriell.

BRONDESBURY JUNIOR LITERARY AND DEBATING SOCIETY.—Master M. Kirby gave a lantern show on Sunday. Mr. S. M. Fraser proposed the vote of thanks to Master Kirby.

OLD BOYS' CLUB.—Last Monday Mr. H. J. Neuman opened a debate on the subject: "Can we Change Human Nature?" Messrs. D. D. Karotkin, J. Dightmaker, J. Solomon, S. Cohen, and the Chairman (Mr. Frank Renton) took part in the discussion.

NORTH LONDON JEWISH CLUB.—A successful concert, in aid of the fund for providing recreation for wounded soldiers, organised by Mrs. H. Gross, was held on Sunday under the direction of Mr. Maurice Arnold and Madame E. Warshaw. The artists were Madame C. Arnold, the Misses Beatrice Gross, Lily Waller, Mildred Cohen, Ray Goldberg, Nani Mandler, Irene Spiers, and Mr. Harry Green. The second part of the entertainment consisted of the amusing playlet, "The Dear Departed," in which the characters were cleverly acted by the Misses Dennis, Nani Mandler, Gertie Spiers, Messrs. Copping, Allen, and Dorrel.

LITERARY AND SOCIAL UNION.—Last Saturday Miss Fanny Altman gave a concert which was highly appreciated. The artists were: The Misses Frances Klein, Annie List, Rudith Springer, Millicent Altman, Lily Altman, Fanny Altman, and Rosa Prince, and Mr. Harry Radin.

BETHNAL GREEN SINAI ASSOCIATION.—The Shiurim arrangements have been extended. Three Shiurim are now held weekly, viz., on Friday evening, Saturday afternoon, and Sunday evening. A social evening is held subsequent to the Sunday Shiur. Intending members are invited to communicate with the Hon. Secretary, Mr. H. Rosenberg, 56, Leman Street, Aldgate.

BOW SINAI ASSOCIATION.—At a general maeting held last Sunday Mr. J. Blake was elected chairman. Mr. M. Begner, of 60, Lincoln Street, Bow, is Hon. Secretary of this branch, which is now undertaking a canvass of Jewish youths resident in Bow and neighbouring districts.

THE Lyric Entertainers gave an enjoyable concert, under the management of Messrs. Mick Glensnick and Victor Sax, at the Oxford and St. George's Lads' Club on Sunday. The artists were Baby Goodman, the Misses M. Mason, F. Braham, B. Albert, and Q. Gordon, Messrs. M. Gold, D. Desmond, S. Lewin, Louvain and Kit, and Master J. Grossman. Mrs. Charlotte Goodman was the accompanist.

THE Carlton Society Entertainers, under the direction of Miss Rosa Simons, gave a much-appreciated concert at Mozart House on Sunday. It was both a social and a financial success. The funds are employed in providing cigarettes and refreshments to wounded soldiers, and at the Homes for Incurables.

LAST week a delightful concert was given to the wounded soldiers at the Willesden Cottage Hospital by Miss Falck and her party, which included the Misses F. Weinberger, M. Sternberg, Gladys Marcus, Peggy Berkeley, and Joan Crossland. Their efforts were greatly appreciated by the soldiers, who bestowed enthusiastic applause on the artists after each turn. Mr. Jack Samuel, on behalf of the committee of the hospital and the soldiers, proposed a vote of thanks to Miss Falck and her friends. The motion was seconded by Mr. M. Samuel. Cigarettes were supplied by the Misses Weinberger, Miss Gertrude Samuel, Miss Peggy Selby, and others, and cake by Mrs. Jack Samuel. A tea followed.

MESSRS. THOMAS WALLIS AND CO., of Holborn Circus, will begin next Monday the sale of stock of Mr. John Astill, the well-known general draper, of Clapham Junction. The stock is in excellent condition, and to ensure its rapid sale every article will be marked at clearance prices.

LAST Sunday the Rookwood Concert Party gave a concert to the members of the Rookwood Social and Literary Society, Stamford Hill.

ONE of the most charming features of the dinner-ball given on Saturday night at the Carlton Hotel in aid of "Le Berceau," a war charity for the assistance of French mothers, was "A Century of French Fashions," reconstituted by Paquin, the famous dressmakers of London and Paris. For this some wonderful old brocades and silks, some old-time treasures of lace and picturesque garniture had been brought to light again, and the effect of the group of newly-created gowns telling of a hundred years of fashions was delightful. Mlle. Yetta Rianza, from the Opéra Comique, Paris, Miss Madge Saunders, from the Gaiety Theatre, and Miss Fay Compton, from the Empire, were the leaders in depicting this interesting cycle of fashions.

Redman's Road Talmud Torah.

The annual meeting of members and subscribers was held on Sunday. Mr. A. MERKIN presided.

The Rev. J. K. GOLDBLOOM presented a report of the work done during the past year. Materially the year had been very satisfactory; the Committee have been able to repay debts (including mortgage, etc.) to the extent of £174, thanks to the assistance of the Chief Rabbi and Dayan Feldman, who founded the Emergency Fund, from which the Talmud Torah had benefited to the extent of £130. A performance held last year yielded about £80. Owing to the darkened streets the attendance of the pupils had fallen from 551 to 504. The hours of teaching had also consequently been reduced from three to two hours, but the teachers were providing the children of the highest standards with home-work. A distribution of prizes had been arranged and would be held on the 27th inst., at the Mile End Empire.

The balance-sheet, which showed an income of £1,477, expenditure £1,342, and liabilities £312, was unanimously adopted. Mr. M. SCHACHMAN, on behalf of the Auditors, reported on the satisfactory manner in which the accounts were kept.

The following were elected: Messrs. A. Merkin, President; A. Brodetsky, H. Grodzinski and A. Levin, Vice-Presidents; I. Cocheinski and N. Steinberg, Treasurers; A. G. Mundy, Hon. Secretary; and a Committee.

Dayan HILLMAN stated that he had visited the Classes and examined the children twice during the year. He specially examined the pupils of the higher standards in Gemorrah, and the answers were satisfactory. He also made suggestions as to the future of the Talmud Torah.

On the proposition of Messrs. A. BRODETSKY and A. LEVIN, the meeting expressed thanks to Dayan Hillman for his interest in the institution.

Thanks were also accorded to the Honorary Officers, Committee, Auditors, Teachers and Headmaster.

The Stage.

Darrell and Conway, two American artists, made their London début at the Oxford recently and caught on at once. They are a clever duo and have already received several offers to appear in revue. Miss Darrell is one of the cleverest comediennes seen in London for a long time.

"Betty" at Daly's Theatre still continues its successful course and looks as though it will hold the stage for some time to come. Last Monday two dancers, the Stepanoffs, from the Opera Houses at Moscow and Petrograd, were introduced into the last act.

"The Taming of the Shrew" is now being played every afternoon at the Apollo, evening performances being given only on Thursdays and Saturdays.

The demand for seats for "Mr Wu" at the Strand Theatre is so great that Mr. Matheson Lang has decided to give a series of matinées of the play in addition to the evening performances. Accordingly "Mr. Wu" will be played at the Strand every evening until further notice with matinées on Monday, Wednesday, and Thursday afternoons. Tuesday matinées of "The Merchant of Venice" will still be given. There can be no doubt that the policy of popular prices pursued by Mr. Lang has materially assisted the unusual success of his season at the Strand Theatre.

"Joy Land," the London Hippodrome revue, is to be produced for the first time in the provinces at the Olympia, Liverpool, on Monday the 21st inst. Mr. Albert de Courville and Mr. Frank Allen are breaking new ground by running it there for a month, not as a touring show much reduced, but as a replica of the remarkable spectacle which is playing to packed houses at the Hippodrome.

That in these days a play should reach its five hundredth performance is a great tribute to its merits. Such a play is "The Man who Stayed at Home," which achieved this success yesterday at the Royalty. The powerful drama grips the audience from the rise to the final fall of the curtain, and Mr. Dennis Eadie, on whom the burden of the acting falls in the name part, deserves hearty congratulations, as does his co-manager, Mr. Vedrenne, on what is almost a phenomenally long run nowadays.

With its 1916 edition, "The Stage" Year Book (Carson and Comerford, Ltd., "The Stage" office, 1s. net), makes its ninth annual appearance. The work of the theatre in England, France, and America, is fully dealt with. Those well known critics, H. M. Walbrook and John Raphael, are responsible for the articles dealing with the English and Paris stages. Numerous illustrations, including an artistic frontispiece by Miss Irene Vanbrugh, and various coloured plates are also included. Other contributions are by Austin Brereton, Bernard Weller, A. C. Armstrong, E. M. Sanson, L. H. Jacobsen, and F. G. H. Macrae. A peep behind the scenes is afforded in a fully illustrated description of the working of a modern stage. The usual statistical matter relating to productions, authors, obituary (including the profession's Roll of Honour), and legal cases is also given.

The company appearing next week at the Metropolitan, Edgware Road, comprises the Edris Coombe Trio, Marie Pera and Co., Lucille Benstead, David Poole, Roy and Fay Lilmar, and Will Nosam. Walter Howard's Company in "The Story of the Rosary," will occupy the boards at the East Ham Palace. At the Tottenham Palace there will be Joe Peterman's Co., Fred Douglas, Little Gwendoline, and Dandy George; and La Somna, Joe and Willy, the Brothers Geddes, Harry Grey, Great Cyril, Louis Holt, Hal Smithers, and Nancie Vivien will be the artists at the Walthamstow Palace.

This week's programme at the Coliseum is especially varied and attractive. It includes among its new numbers, Miss Marie Hall, the celebrated violinist, Mr. James Welch in a new and amusing sketch, entitled "What a Bargain," Roga and Rejane, two gifted dancers, and the Two Anartos, who provide an excellent musical and comic entertainment. Miss Hall, who played with her accustomed fluency and extreme tastefulness, had an enthusiastic reception and rendered, among other familiar numbers, Schubert's "Ave Maria" and Dvorak's "Humoresque." Mr. James Welsh was extremely funny in his domestic troubles brought about by his wife's craze for bargains, and was ably assisted by Messrs. Gerald Kirby and Bertram Phillips. Mme. Huber, the celebrated French comic opera star, was unfortunately prevented by indisposition from appearing, and an exceedingly clever and ingenious lightning draughtsman deputised for her.

The introduction of three performances daily at the Palladium having "caught on" they will be continued next week. Whatever "house" may be chosen the visitor will be assured of a big array of talent, the artists including Hetty King, Jay Laurier, Beth Tate, Maidie Scott, Sam Mayo, and Bert Errol, and George Clark in "Hullo! Everybody." The Holborn Empire, too, has an excellent programme, on which figure Ernie Lotinga in "Slippers," George Carney in "Blacklegs," Jack and Evelyn, Ernie Mayne, Sammy Shields, Nora Delany, and others. The Kilburn Empire will again rely largely on revue, "Push and Go," with Queenie Leighton, Susie Belmore, John McMahon, and Frank Hemming. Andy Lace, Grace Harris, Marie Louise and Tit Bit are also in the bill.

Mr. Maurice Moscovitch is adding to his laurels by his assumption of the rôle of Shylock in "The Merchant of Venice," which is being played this week at the Pavilion Theatre, Whitechapel. This is the first time the part has been essayed in Yiddish in London, and Mr. Moscovitch gives it a very dignified rendering. Mr. J. H. Taylor, B.A., contributed to the *Daily Chronicle* of Tuesday a critique of Mr. Moscovitch's production.

Ascott House School. 36 and 37, Sussex Square, BRIGHTON.

Principal: MAURICE JACOBS, M.A.

Classical Honours, Oxon; late Scholar and Prizeman of Wadham College, Oxford; Tutor for ten years to the sons of Leopold de Rothschild, Esq.

ASSISTED BY AN EFFICIENT STAFF OF UNIVERSITY GRADUATES AND PUBLIC SCHOOLMEN.

REFERENCES:

The CHIEF RABBI, 48, Hamilton Terrace, W.
The HAHAM, 193, Maida Vale, W.
Rev. MORRIS JOSEPH, 11, Gloucester Terrace, W.
Rev. Prebendary WOOD, D.D., M.V.O., late Head Master of Harrow.
D. L. ALEXANDER, Esq., K.C., 11, York Gate, N.W.
ARTHUR E. FRANKLIN, Esq., J.P., 35, Porchester Terrace, W.
Prof. ISRAEL GOLLANCZ, Christ's College, Cambridge.
EDWARD L. MOCATTA, Esq., 93, Westbourne Terrace, W.
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LORD SWAYTHLING, 28, Kensington Court, W.

PROSPECTUS ON APPLICATION.

Next Term began on January 18th, 1916.

Musical Notes.

Notwithstanding the attraction of the numerous orchestral and solo concerts, Chamber Music continues to retain the interest which has been so remarkably revived in the minds of the London public this season. During the last week admirable performances were given by the London String Quartet, the Philharmonic String Quartet (which holds its second concert this afternoon at Æolian Hall), and the British String Quartet. The latter body of artists, Messrs. W. H. Reed, best known perhaps as the leader of the London Symphony Orchestra, Alfred Hobday, Charles Woodhouse, and Charles Crabbe, have been heard to splendid advantage, notably on Thursday week at the British Composer Concert held under the auspices of the War Emergency Entertainments. Point was lent by the first performance of a new string quartet written by Mr. Reed, whose works are always distinguished for their melodious quality. The work is one of considerable value, inasmuch as it affords additional evidence of the power of our native composers to write really beautiful and, at the same time, individual music.

Several noteworthy students' concerts have been held by the Royal College of Music, the Royal Academy, and the Isador-Epstein Pianoforte School. Mr. Isador-Epstein's many pupils have given numerous exhibitions of their powers during the last few years; it was not surprising, therefore, that the second "Musicale" of the present series at the Portman Rooms on Tuesday week drew a large and appreciative audience. It is always good to hear the piano played crisply, neatly, and with sympathetic perception, and Mr. Isador Epstein's pupils are never found wanting in any of these respects. That their work varied, as befitted their age and experience, was only natural, but throughout a long and difficult programme their work demonstrated the value and artistry of their tuition, reaching a very high standard in technique and expression. Mention must be made of Liapounov's "Prelude Pastorale," arranged in duet form and played by Miss Hilda Freedman and Miss Edith Kearns, Scriabine's "Six Preludes" played by Miss Muriel Price, and the rendering of movements from Grieg's Concerto by Miss Millie Jackson. Their performances were marked by mobility of tone and mood, allied to a facility that should stand them in good stead later. The programme was pleasantly varied by the songs of Mr. Charles Titheradge.

In the evening, at Æolian Hall, a violin recital given by Miss Margaret Holloway, her first appearance since her return from studying under Auer at Petrograd, proved a pleasant change of instrument. That this clever young violinist has profited by her study was evident, and though apparently hampered by nervousness, in the opening item, Handel's Sonata in A minor, her subsequent performances showed her to possess a full rich tone, refined style and technique and the power to express the spirit as well as the notes of the music. Her interpretation of the "Kreutzer" Sonata (Beethoven), in which she had ideal assistance from Mr. Hamilton Harty, was an intellectual as well as a musical pleasure. As proof of versatility in style, her scheme included works of Mozart, Rimsky-Korsakov, Arensky, and Tchaikowsky. Her treatment of a Siciliano and Rigaudon by Francois Francœur was most exquisite.

Russian pianists are now the order of the day, and Pachmann, Benno Moisewitsch, Arthur Rubinstein, Mark Hambourg, Max Darewski, to quote but a few, have all been heard recently. Another Russian pianist, M. Wladimer Cernikoff, gave a recital on Thursday week, at Æolian Hall. Modern Russian works of Scriabine and Balakirev made striking contrast to those of Liszt and Schumann, the latter's "Carneval" affording ample scope to M. Cernikoff's individuality of style and temperament. Variety was lent by the songs contributed by Miss Grace Crawford, who was admirably accompanied by Signor Manlio di Veroli.

A decidedly large share in the excellent Ballad Concerts given at Queen's Hall by Messrs. Chappell is now taken by the New Queen's Hall Light Orchestra, under the bâton of Mr. Alick Maclean, and that this is greatly to the public taste is evidenced by the large and appreciative audiences. Detailed criticism of last week's programme is hardly called for, save for the "Reverie" of Scriabine, Op. 24, which had its first performance in London. The work is unusually tuneful, though thoroughly characteristic of the composer. At to-morrow's London Ballad Concert at the Royal Albert Hall, the artists include Carrie Tubb, Flora Woodman, Phyllis Lett and Astra Desmond, Mr. Thorpe Bates, and Mr. Harry Dearth.

The eighth of the Queen's Hall Symphony Concerts will be given to-morrow. The main feature will be Tchaikowsky's Symphony, No. 5, in E minor and major. Other items in the programme include Delius' Concerto in C minor, Moussorgsky's Suite "Pictures from an Exhibition," Beethoven's Overture to "Coriolan," and an excerpt from Wagner's "Rheingold."

A concert that deserved strong communal support, was that given on Saturday night, at Queen's Hall, in aid of the distressed Jews in Russia, and under the auspices of the Belgian Young Jews Committee. Under distinguished patronage, with Mr. Max M. Cohen as a courteous and energetic Chairman and with the ball that followed, it proved a success both materially and artistically. For the concert itself, a specially attractive programme was devised, including spirited performances by the Band of the City of London National Guard, under the bâton of Mr. Clive Parsons. The solo artists included Miss Irene Scharrer, the well-known pianist, who contributed examples of Liszt and Chopin, and M. Michael Zacharewitsch, the Russian violinist, whose splendid playing of Wieniawski's "Souvenir de Moscow" and of some of his own fine settings of Russian folk-songs was keenly appreciated. On the vocal side were M. Dubin, and Mme. Rizzini whose songs gave considerable pleasure.

The week end concerts have been of exceptional attractive description. At the Saturday night popular concert, a series which continue to justify their title, at the Central Hall, Westminster, Solomon appeared, the list of artists including Mr. Topliss Green and Mr. John Booth, and the Stock Exchange Choir, under the direction of Mr. Frank Idle.

Special orchestral concerts were given at the Palladium with Miss Irene Scharrer as soloist, the Royal Albert Hall, and Queen's Hall, while in the evening the Sunday Ballad Concerts resumed their course at the same hall, with a long list of familiar artists, and orchestral assistance from the New Queen's Hall Light Orchestra under Mr. Alick Maclean.

This afternoon the Philharmonic String Quartet gives its second concert of chamber music at Æolian Hall.

On Monday, Miss Isolde Menges gives her second violin recital, her programme including Lalo's Spanish Symphony.

Another concert of Russian music will be given on Tuesday afternoon at the same hall, under the direction of Mdme. Alys Bateman, in aid of blinded soldiers and sailors.

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FREEMASONRY.

At the recent installation meeting of the Lodge of Israel an illuminated address was presented by the retiring W.M., Bro. Vivian Samuel, to Wor. Bro. Humphrey J. Phillips, L.R., in recognition of his valuable services during twenty years as secretary, a post he has been obliged to resign owing to the state of his health. The address states in part: "The Lodge expresses its sincere regret that Bro. Phillips has found it necessary to relinquish the office which he has occupied for so long a period, and places on record its high appreciation of the earnestness and zeal which he always evinced in the discharge of his duties, and the ripe experience and judgment which he at all times brought to bear on the work he undertook with so much advantage to the Lodge." The new officers for the year are Bros. Solomon Silverman, W.M., Alfred Roberts, S.W., Moses Cooper, J.W., Joseph Trenner, P.M., Treasurer; Alfred S. Franks, Secretary; Henry M. Harris, L.R.D.C. (for the 43rd year), William Lewis, S.D., Morris Schultz, J.D., Willie Wright, P.P.G.O., Middx. Org.; Alfred Tobias, I.G., Reuben Adler, Jacob Samuel, and Isaac J. Benson, Stewards, C. D. Neal Tyler. At the banquet held subsequently to the business of the Lodge, the toast of the grand officers was acknowledged by Bro. A. H. Jessel, K.C., Deputy Grand Registrar, who said that the Israel was the first Jewish Lodge he had attended. He was proud not only of the Craft but of his coreligionists. He was the first Jew to attain so high a rank in the Grand Lodge of England, excepting the late Bro. Isaac Lindo, who was Senior Grand Warden in 1814. He was especially pleased to have witnessed the presentation of the testimonial to Bro. Phillips. He had known that Brother for many years, and could speak of his work with praise and appreciation. One incident he always remembered. On the occasion of the Anglo-Jewish Exhibition the the promoters were anxious to secure the loan of three valuable Hebrew documents from Balliol College, Oxford. He (Bro. Jessel) being an undergraduate of the College, was deputed to arrange for the safe custody of the documents. The exhibition authorities wrote saying, "Our Mr. Phillips" would go down and would take charge of them. When the Bursar of the College handed over the documents he marvelled at the learning and beautiful language of "the Reverend Gentleman." (Laughter.)

LONDON COLISEUM
Commencing MONDAY, Feb. 7. TWICE DAILY, at 2.30 and 8.
MISS MARIE HALL.
Mr. JAMES WELCH in "What a Bargain."
Miss Violet Vanbrugh with Mr. Charles V. France in "Divorce while you wait."
"THE FOLLIES."
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THE JEWISH CHRONICLE: CHILDREN'S SECTION.

FEBRUARY 11, 1916
I ADAR 7, 5676.

Young Israel.

UNIVERSAL BROTHERHOOD.

Is there a thought can fill the human mind
More pure, more vast, more generous, more refined
Than that which guides the enlightened patriot's toil?
Not he, whose view is bounded by his soil;
Not be, whose narrow heart can only shrine
The land, the people, that he calleth *mine*;
Not he, who to set up that land on high
Will make whole nations bleed, while nations die;
Not he, who, calling that land's rights his pride,
Trampleth the rights of all the world beside;
No!—He it is, the just, the generous soul!
Who owneth brotherhood with either pole,
Stretches from realm to realm his spacious mind,
And guards the weal of all the human kind,
Hold's freedom's banner o'er the earth unfurled
And stands the guardian patriot of a world.

F. WRIGHT.

AUNTIE'S CORRESPONDENCE EXCHANGE.

NATHANIEL ABRAHAMS, 43, Leopold Street, Durban, Natal, wishes to correspond with a nephew about twelve years of age who can tell him "more about things in London."

ANNIE JAFFE, 48, Proes Street, Pretoria, desires to correspond with an English niece about thirteen.

RACHEL ROSEN, 2, East Parade, Heworth, York, wishes to exchange letters and picture postcards with a niece in New York.

AUBREY RYNESS, "Montgomery House," Burns Street, Nottingham, wishes to correspond with a nephew in Australia.

GIFTS TO AUNTIE'S FUNDS.

POLISH JEWS' RELIEF FUND.—Lily Sheff, 6d.; Maurice and Cecil Gordon, 2s. 6d.

OLD PEOPLE'S COMFORT FUND.—Annie Jaffe, 6d.; Bertha Mangelsdorf, 1s. 6d.; Ray Franks, 3d.; Millicent Blaskey, 1s.

JEWISH CHILDREN'S COUNTRY HOLIDAYS FUND.—Ray Franks, 3d.

PENNY DINNERS.—Edith Sandler. 1s.

NOTICE.—All communications in connection with "Auntie's Chat" column must be addressed to "AUNTIE," "Jewish Chronicle" Office, 2, Finsbury Square London, E.C. All other communications must be addressed to THE EDITOR, "Jewish Chronicle,' 2, Finsbury Square, London, E.C.

AUNTIE'S CHAT.

I have no doubt most of you have heard something of the terrible trials which our Russian and Polish coreligionists have been undergoing for many months past. It is impossible for me to give you an account of all the horrors that have been transpiring in Russia and Poland, but it is just as well that even the youngest of us should understand something of what has been happening.

THE BEGINNING.

When the advance of the German armies into Russian Poland took place the Russian authorities decided that the civilian population of the towns on the line of advance should be removed. Most of this population happened to be Jews. There were not enough trains to take the people away, and the majority of them at a moment's notice had to leave their homes and all their belongings and set out along the cold bleak roads on a weary march.

"AN OCEAN OF MISERY."

Fancy old men, women and children, many of them ill-clad, attempting to walk 100 miles with very little food. The women and children—the poor little children—died wholesale on the way. Many of the refugees were cruelly treated by the brutal soldiers and horrible scenes took place. It took some time before relief work could be started, and, meanwhile, our poor brethren were sunk in an ocean of misery.

HELP!

Now committees are at work to feed, clothe and find employment for the Jewish refugees. A fund has been raised, to which Jews all over the world are contributing. I want you all to spare your mites. Show your warm hearts. Make some sacrifice. Remember your shilling may feed a Jewish family for one day. And, oh! so many, many shillings are required. Let me have a big list next week.

YOUNG ISRAEL CHILDREN'S LEAGUE.

MEMBERSHIP APPLICATION COUPON.

Name...

Address...

....

February 11, 1916.

AUNTIE'S LETTER BOX.

Phyllis Davison, Manchester: I am pleased to read of your school successes. I am glad you are an authority on infant care. All girls ought to know how to look after babies. Thanks for your gift.

Ralph Goldblum, Sheffield: Why should you be in a hurry when you write to me? Your letter is not a good advertisement of Master Ralph Goldblum.

Leslie Greenman, Aintree, Liverpool; Welcome to the League. Thanks for your gift.

"N.N.:" Many thanks.

Philip Rosen, Leeds: I am glad to learn that the certificate came safely to hand.

Winifred Schonfeld, Brondesbury: Welcome to the League.

Judah J. Slotki, Manchester: I will send you a badge.

Henry Rosenberg, Maribogs, S.A.: Many thanks for the snapshot and your interesting letter. You look a sturdy lad. Have you photos of your soldier uncles?

Rosie and Elsie Sternberg, New York: Welcome to you both.

Nathaniel Abrahams, Durban: I am glad to hear you use your voice to such worthy purpose. I have put your name in the Correspondence Exchange, which seems to be becoming more and more useful and appreciated.

Millicent Blaskey, Sheffield: Welcome to the League. Many thanks for your gift.

Ruth Cotton, Edgbaston: Your poem shows much promise, but it is hardly suitable for "Young Israel." I should like to see further specimens of your verse. Be your own critic both of matter and metre. Start with an idea and put it in the best and most polished form possible. Above all, read the poets! Study their methods. Do not mind imitating at first. You will be able to go on your own poetic feet later on.

Rose Crammer, Sheffield: I am glad you think the certificate "most lovely."

Ray Franks, Newcastle: Many thanks for the knitted scarf (which will be sent on to a Jewish soldier) and your contribution to my funds. I am glad you like the certificate and find it "very pretty."

Cecil and Maurice Gordon, East London, S.A.: Welcome to the League. Many thanks to you both for your gift.

Arthur Jacobs, Johannesburg: Welcome to the League.

Annie Jaffe, Pretoria: I am delighted to learn of your success. I have put your name in the Correspondence Exchange. Thanks for your gift.

Doris Levy, South Shields: If your gift was not acknowledged it was an oversight. It was duly received and entered in my book for the issue dated January 28th.

Lionel Liebster, Clissold Park: I am glad you have entered for the competition. I hope to announce the result next week.

Miriam Liebster, Clissold Park: Hearty congratulations on your success in the scholarship examination. I am interested to learn that you are following in the footsteps of your two brothers.

Bertha Mangelsdorf, Heidelberg, S.A.: I am glad to hear that the publication of your name in the Correspondence Exchange has produced the desired result. It is a great pleasure to me to know that my nephews and nieces are brought nearer to one another through the medium of this section of Young Israel. Your little friend must send me a coupon. Thanks for your gift.

Freda Poyser, Cricklewood: Welcome to the League.

Rachel Rosen, York: I am glad the certificate came to hand safely and you deem it "very pretty." I have put your name in the Exchange. Thanks for the story.

Josephine Roth, Stepney:—

DEAR AUNTIE,—It was so gratifying to read the letter from the Secretary of the Queen's Hospital in "Young Israel" that I cannot refrain from telling you what most of our members feel about it. In these times when there are so many funds open through the war (which are all deserving, beyond doubt). I am particularly happy to know that through the good advice and guidance of our committee we were able to bring some pleasure to the sick children in the above hospital. And indeed, dear Auntie, I cannot help thinking how dreadful it must be for children to be ill and unable to enjoy the pleasures of school and play, but be in pain instead. Thank God, I have always enjoyed good health, so has my sister, but my brother has suffered a great deal, and although he never complained I am sure he must have felt it very keenly to hear us play in the garden and be unable to join us; and it is only through his suffering that I can imagine other sick children, but I am happy to say he enjoys good health now and grows well and learns well. Now, a little while ago I promised to let you know all about the treat the collectors of the Jewish Children's League of Stepney were to have. Well, we were taken to Madame Tussaud's Exhibition and had tea out and thoroughly enjoyed ourselves, and we also learnt a great deal, for everything was explained to us. I have often thought how wonderfully the money is managed and how little we could do if we tried to save the ½d. (contribution we pay) every week and how long it would take before we would save a shilling. Just think, the members have five treats during the year, the collectors have two treats in addition; we have beautiful little contribution cards given us (of which I enclose one for you to see). Miss Scherer, our Secretary, has very nice books in which, enters all we pay and what is spent, etc. Sick members receive little gifts of books, flowers, etc. A donation is sent to the Orphans' Home at Norwood, and we give other things such as the dolls and a small donation to the wounded soldiers and flowers to our synagogue: And as you, dear Auntie, have so wisely chosen where to send the dolls we are going to make something else and send it to you to send where you please, but it will not be dolls again but something that can be used to similar advantage. No doubt it will take some time to complete as the children will have to do the work again and I must confess we are a little slow and often make mistakes which take such a long time to rectify. It may seem to some people that the League receives support from other sources, but it is not so. It is self-supporting the only income being the ½d. contribution weekly by the membeas. Last year a balance-sheet and report were issued and it is intended to do the same every year. I was told that our League received a donation through "Young Israel." We are all very thankful for it and it will be devoted to our next work which we are about to start and send to you when completed. And now I am beginning to think you are getting tired of reading my lengthy letter, so I will close with fond love.

JOSEPHINE ROTH.

It is always a pleasure for me to read about your delightful League.

Aubrey Ryness, Nottingham: I have put your name in the Exchange. Where did you learn typewriting?

Edith Sandler, Cape Town: Many thanks for your little photo. I wish more of my nephews and nieces would send me their portraits. I cannot know them personally, but I like to know what they "look like." Thanks for your gift. I am pleased to hear that you are now out in the world and starting what, I hope, will be a successful career.

Lily Sheff, Sheffield: Welcome to the league. Thanks for your gift.

Sarah Silverstone, Manchester: I am sorry to hear of your bereavement.

NOTICE TO CORRESPONDENTS.—All letters must be signed in full, and reference made in the body of the letter to any enclosure. Colonial stamps cannot be used. Postal Orders should NOT be filled in.

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